

DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

(दशवैकालिकसूत्रम्)

Critically edited
with introduction, notes and translation.

BY

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PREFACE.

(to the First Edition)

The chief aim of this edition of the Dasavaikālika Sūtra is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript-copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the Dehlā Upāśraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar, and some typical oldest manuscripts at the Dehlā Upāśraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāśraya, which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat, (i. e. 1586 A. D. or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehlā Upāśraya copies go back to Samvat fifteenth century. The text of the Nirvyūkti is based upon two manuscript copies of the Dehlā Upāśraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sūtra available and they have also been consulted, the Āgama-daya Samiti edition with Haribhadrasūri's commentary, Dr Jivraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla-

tion into Gujarati being the chief cause. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Igarnodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the *Niryukti* of Bhadrabahu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadraçarya, Samatisatī, Bhāṇuśatī and few Sanskrit and Gujarati glosses by unknown authors. The Sanskrit glosses appear to be only abridgements of Haribhadraçari's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration to explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Arya books.

March 1, 1933

K. P. Abhyankar

Preface to the Second Edition.

The Second Edition is prepared with few necessary additions and alterations. The *Niryukti* is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1933.

K. P. Abhyankar

INTRODUCTION

1 The Dasavaikālīka Sūtra is one of the four Mūlasūtras of the Jain Āgama or Siddhānta (canonical books) which is made up of eleven Anga Sūtras excluding the Dīṭṭhivāya (believed to be the 12th Anga which is no longer extant), 12 Upānga Sūtras, 10 Painnā Sūtras (miscellaneous texts), 6 Cheda Sūtras, 4 Mūla Sūtras and 2 Chūlikā (or appendix) Sūtras. The Anga Sūtras form the most important portion of the Canon. The First Anga Sūtra viz the Ācārānga Sūtra gives strict rules and regulations about the behaviour of the monk. The other Anga Sūtras state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The Upānga Sūtras are subsidiary to the Anga Sūtras, and, as their name signifies, they form good explanatory and illustrative glosses on the Anga Sūtras. Although the connection of the Upānga Sūtras with the Anga Sūtras might be only nominal, each one of them is cited as connected with an Anga Sūtra. The ten Painnā Sūtras discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six Cheda Sūtras discuss the behaviour of the monks citing the various prohibitions and expiations. The four Mūla Sūtras—Uttarādhyayana, Āvaśyaka, Daśavaikālīka and Pīṇa-niryukti—discuss mainly the conduct of the Ascetics, while the Chūlikā Sūtras discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

1 The origin of the Daravalkalika Sūtra is traditionally given in a very interesting way. Sengambhava is said to have been the author of the book, and, as stated in the first note on Chapter I (Notes pages 1-2) the book, in fact is said to have been an extract-to-brief from the whole Canon. It defines monkhood, its strict observance and the glorious fruits resulting therefrom. It was composed originally for the purpose of enlightening the lay-rage Managa within a short period of six months at the end of which he was to die. Sengambhava was the pupil of Prabhava, who in turn was the pupil of Jambū, the pupil of Sudharma, Mahāvīra's pupil. This order of the spiritual genealogy shows that the Daravalkalika Sūtra was composed by Sengambhava 7 or 80 years after Mahāvīra's time and it would consequently be a faithful epitome giving the gist of the Āgama teaching which was thoroughly mastered by Sengambhava together with the traditional customs and interpretations.

A careful analysis of the contents of the Sūtra would show that the Sūtra enunciates the noblest principles of the Jain Faith which emphasises with equal force right knowledge and right conduct as its corner-stone. The first chapter states that Religion consists of three things — non-violence, self-restraint and penance. It also states that the life in this world as they are lived is full of pain and that the souls of many individuals are full of the influence of sinful Karma-Pudgalas; and, to find out the right path to clarify the soul of the Karma-opportunity form the aim and object respectively of every philosophy and religion. The work of liberation is two-fold (a) by stopping the further influx of Karma, and (ii) by destroying or removing the deposit of Karma that has already accrued. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism however small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz. the abandonment of night-meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) homelessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of world and void, (10) motionless condition of the body (11) the annihilation of Karma, and lastly (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms. It enters the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms.

7 The sixth chapter in a way forms faithful and substantial summary of the preceding five chapters describing the terrible and difficult course of actions of the monks. The monk is asked to take strict care of eighteen points which include the six vows, the six groups of living organisms and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind, absolute harmlessness in talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fangs of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is the tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable the monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win precious this battle of worldly life and secure Liberation. Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character.

11 The last chapter defines in as clear-cut terms as possible one who is a real monk by summarising the main teaching of all the preceding chapters. The features are arranged in a graded order. Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk.

12 The two Chudakkas or appendix chapters form fitting exhortations to the teaching of the Sutta. They are meant to turn out from the mind of the monk the remotest thought, if he has any of reverting again to the life of the householder. The horrors of the householder's life when he accepted, which are full of miseries and woes, trouble and adignities, cares and anxieties are boundless and unimaginable. The monk should bear in mind a few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss

13 As can be seen from the analysis of the contents given above, the *Daśīvaikālika Sūtra* is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and, a monk, who has such a conduct, is the real monk.

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27)

17 A close inspection of the contents of the Dasavaikālika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvīra or they were composed by the Gansdharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Dasavaikālika Sūtra was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

but several books of the canon & the two or three composed that were held much later after their composition to last of such canons being held at Valabhipura & Kathiawar under the presidency of Devardhigani 940 year after Mahāvira.

18. The style of the book the presence of archaisms forms the justification (Chapter II) from the Uttarādhyāyika the authorship of the book ascribed by tradition to Mahāvira as also the presence of *Niryukti* (gloss) on the text Bhadrabāhu who flourished at the time of Chandragupta Maurya clearly show that the book was composed about 3 or 40 years after Mahāvira. The mention of several technical terms (Q. Ch. III Sk. 11) with the explanation, the cocones and yet abundant use of several terms the different topics (e.g. *śāstra* VIII 13 *śāstra* VI 1) the reference to Mahāvira at the beginning of the fourth chapter and lastly the indications of metre go to corroborate the same date. The two Obolika or Appendix chapters were, of course added at a later date by other writers like Bhadrabāhu as Haribhadra has rightly observed it.

1. The book is written in a style not much different from that of the *śāstra*. The tone of the book light on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaisms, however, is the striking peculiarity of the style; many forms such as *śāstra* and the like—as the *Śāstra* are freely used as in the *Āśāstra* and the *Śāstra* *Śāstra* many forms such as *śāstra*, *śāstra*, *śāstra* etc. are seen which are very peculiar and which cannot be justified by the corresponding forms. *Śāstra*. There are on the other hand seen several forms which are directly derived from the *Śāstra* forms. Instances of omissions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Śeṣambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son, and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as देवलिपि or वैकालिक, of दस or दश (ten chapters). The Sage Śeṣambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the nasal म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for ए and vice-versa as also the endings इज्जा or एज्जा, अति or एति, एण or एण, एहि or एहि, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anuṣṭub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitālīya metre.

20 There is not a large variety of metres seen in the book. The general metre is the Anuṣṭub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being 10 is generally observed although there are noticed not few exceptions to it. The instances of pure Arya metre are very few in the book, their total number not exceeding two. It is found that here and there foot of Arya is noticed in the Anustubh Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally in the other chapters and the appendix. Although these metre apparently show large variety they can be brought under one common head as the old Vaidalya metre or the Pali and Ardha-Magadhi Sutra which represents a stage midway between the Vaidalya and the Sanskrit metre and the Classical Sanskrit (प्राचीन मगध-श्लोक-मिमांसा) and the other. (For details on this point see the dissertation on an old metre etc. C. Ramakrishna Magazine N. 31 of February 1931)

The characteristics of this metre, to state briefly are (1) the foot of 14 or 16 syllables, which is generally 14 or 16 syllables and (2) the invariable presence of pair of determinants short and long letter in juxtaposition (— —) at the end of the foot, but sometimes the pair of determinants is also at the end of the line. The number of letters is more or less than the old Vaidalya. It is the metre of 14 or 16 syllables and the pair of determinants that determine the metre. Each odd foot is generally divided into three parts of 4, 4 and 8 syllable instances with long letter or two times added at the end, while each even foot is divided into three parts of 4, 4 and 8 syllable instances with long letter sometimes added at the end. I analyse the lines — stanzas 1 to 13 of the tenth chapter present the regular Vaidalya metre of 14 and 16 syllable instances respectively in the odd and even feet with the pair of determinants and long letter at the end of each foot. Stanzas V 1 87 and V 2 10 have even

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanzas X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vairāliya of 18 syllabic instants in each foot or they may be called Jāti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI. 68-69 VII. 42, 52, 54-57, VIII. 40, 41, 62-64, IX-L 1-17, IX-2 1, 22, 23, IX-3. 1-15 IX-4 10, 12-14, X. 14-21 App 1. 11-18 and App 2 5-16

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarātī is available. The Nirukṭi of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of ६१२२०० comes next which is very exhaustive and scholarly being a commentary on the text and Nirukṭi both. Besides these two commentaries, there are also available in manuscript copies the Laghutīkā of Sumatisūri, the Śabdārthavṛtti of Samayasundara, the Chūṛṇi in Prakrit, the Avacūṛi in Sanskrit and Bālāvabodha in Gujarātī. There are also noticed commentaries by Trilokaśārya, Jñānaśārya and his pupil which bear no titles. The manuscripts of Chūṛṇi and Nirukṭi are few, while those of the bare text or the text with the Avacūṛi or of the text with the Gujarātī gloss are more numerous, there being more than 20 of each in the Dehlā Upāśraya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Me ३ belonging to Dosabhai

Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by *g* and *ṣ* endings. There is no date given and there are not written the Chulika. Ms. 4 of Jamnora (dated Samvat 1643 Friday Āṣāḍha Suddha 5 with *ṣ* endings Gujarati written by Rājāhama Mahopadhyaya, the pupil of the Śaṅkṛt of *ṣ*, was selected to represent the northern Ms. The manuscript is good and reliable *ṣ*, corrected possibly by some teacher with yellow pigment. It has got no Chulika written. Ms. 5 is also an old manuscript (dated Samvat 1633 Sunday Bhādrapad 5 d 1) stated to be written at Śambhadrītha (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. 6 with *ṣ* manuscript is slightly different from 4. Ms. 7 was chosen to represent the manuscripts at the Bhandarkar Oriental Research Institute, Poona. It bears Samvat 1513 d 14 1577 as its date. The discrepancy between the Sanskrit and the *ṣ* at numbers can be settled with the help of the remark *ṣ* found at the end. It has Chulika at the end and a Sanskrit gloss. Two other Ms. at the Institute bear Samvat 1493 and 1643 as their dates while the others bear no date. Ms. 8 represents the Ahmedabad collection at the Delhi Upadhyaya. It appears to be very old although no date is given there. It is a very reliable manuscript which has got to be used. It is the Ms. 9 on which the present edition is based.

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M 141

॥ वसवेआलियसुत्तं ॥

॥ पदममञ्जयणं ॥

वन्मो मंगलसुद्धिं अहिता संज्मो तवो ।
देवा वि तं नमस्तन्ति जन्तु वन्मे स्या मणो ॥ १ ॥
जहा इनत्त पुप्फेत्तु मनरो आवियई रत्तं ।
न य पुप्फं किलानिड तो य पीणेड अप्परं ॥ २ ॥
एनेए नमणा सुत्ता जे लोए सन्ति साहुणो ।
विहंगना व पुप्फेत्तु द्वाणमत्तेत्तये स्या ॥ ३ ॥
वयं च विस्ति लम्भानो न य कोड उवहन्तइ ।
अहागवेत्तु रीयन्ति पुप्फेत्तु मनरा जहा ॥ ४ ॥
महुकारत्तना बुद्धा जे भवन्ति अणित्तिया ॥
नाणापिण्डरया इन्ना तेण वुच्चन्ति साहुणो ॥ ५ ॥ ति वेनि ॥
॥ पदमं इमपुप्फित्तयञ्जयणं सनत्तं ॥

॥ वीरमञ्जयणं ॥

वहं तु कुज्जा सानज्जं जो काने न निवाण ।
पए पए विस्तीयंतो संकप्पत्त वत्तं नओ ॥ १ ॥
वन्था ज्वनलंकारं इत्थीओ सयणापि य ।
अच्छन्दा जे न भुंजन्ति न ते चाड ति वुच्चइ ॥ २ ॥
जे य वन्ने पिए भोए लट्ठे वि पिट्टिकुज्जइ ।
साहीपे चयई भोए ते हु चाड ति वुच्चइ ॥ ३ ॥

समाप्त पेक्षापरिष्कृत

शिष्या मणो निस्सर्पं नदिना ।

म सा मां र्मा दि अं पि तीसै ॥

इष्टेषु ताम्रो विषयस्य पत्रं ॥ ३ ॥

आयापयायी नमः 'सा भवताम्'

अथमे कर्मादा कर्मिणं तु शर्वम् ।

सिन्धुवाहि कालः, सिन्धुवाहि कालः

पुनः सप्तमि चरणात् ॥ ५ ॥

पुस्तकालय अखिल भारतीय हिन्दू विश्वविद्यालय

‘विभ्रुंति बन्धु भार्गवं हर्षं आषा अयम्यदी ॥ १ ॥

पिएत्य ते यथाकामा नो तं जीविष्यन्ताम् ।

कस्तुरी इन्द्राणि आर्वाः सुखं नै मरणं मयै ॥७॥

आहं च श्रीसत्पत्सु तं च त्रि मण्डपप्रविष्टा ।

सा इहं गणपतः इति संशय निवृत्ति च ॥ ८ ॥

अथ ते जाहिंसि मास आ आ बन्धुसि मारिजो ।

आपादिना च इति अभियन्ता मन्त्रित्वादि ३ १ ॥

वीर्यं तु वदन् श्रीरक्षा संजयाय हव्याहिर्य ।

अङ्गस्य अहा वासो जम्मे संपादिष्यन्तो ॥ १ ॥

एषः सर्वमिति संयुक्तः पण्डितः पण्डितः पण्डितः ।

विद्ययाप्युन्मिन्मोर्धेत्तु यथा ही पुरिष्ठात्तिमै ॥२१॥ चि वैमि ॥

■ वीर्य सामान्यपुण्यस्य मनुष्यस्य सम्पत् ।

॥ वाङ्मयमयम् ॥

संयमः सुविधायां विप्रवृत्तः स्यात् ।

सैष्ठिमपमथादुर्ध्वं निगमन्त्याय महेस्तिर्भ ॥ १ ॥

क. व. मन्त्रालय वेष्टर व. मन्त्रालय, द. दिल्ली-३ व. मन्त्रालय

१ अ क क सप्तमस्तु क विनिघ ३ अ. होई कुलपण्ड. ५ अ. ओर पुनोर्द.

आम्रवर्णि-उमि २-च क द्विचरि: १ अ ह सिन्धुज ह्यो ११ ह

कक्षा ४ के छात्रों के लिए

उदेसियं कीयगढ नियागं अमिहडाणि य ।
 राठमत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
 सन्निही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 सवाहण 'दन्तपहोवणा य सपुच्छणं देहपलोयणा य ॥ ३ ॥
 'अट्ठावय नालीए छत्तस्स य धारणट्ठाए ।
 'तेगिच्छ पाणहा पाए समारम्भ च जोइणो ॥ ४ ॥
 'सेज्जायरपिण्ड च आसन्दी पलियट्ठाए ।
 गिहन्तरनिसेज्जा य गायस्सुव्वट्ठाणि य ॥ ५ ॥
 गिहिणो वेयावडिय जा य आजीववित्तिया' ।
 तत्तानिव्वुद्धमोइत्त' आउरस्सरणाणि य ॥ ६ ॥
 मूलए सिङ्गवेरे य उच्छुखडे अनिव्वुडे ।
 कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥
 सोवच्चले सिन्धवे लोणे 'रोमालोणे य आमए ।
 सामुद्रे पंसुखारे य कालालोणे य आमए ॥ ८ ॥
 धूवणेत्ति वमणे य वत्थीकम्मविरेयणे ।
 अङ्गणे 'दन्तवण्णे य गायवमङ्गविभूसणे ॥ ९ ॥
 सव्वमेयमणाइण्ण निग्गन्थाण महेसिण ।
 सजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥
 पञ्चासवपरिन्नाया तिगुत्ता छसु सजया ।
 पञ्चनिग्गहणा घीरा निग्गन्था उज्जुदंसिणो ॥ ११ ॥
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
 'वासासु पडिसलीणा सजया सुसमाहिया ॥ १२ ॥
 परीसहरिउदन्ता धुयमोहा जिइन्दिया ।
 सव्वदुक्खप्पहीणट्ठा पक्कमन्ति महेसिणो ॥ १३ ॥
 दुक्कराइ 'करेत्ताण दुसहाइ सहेत्तु य ।
 के 'इत्थ देवलोगेसु केइ सिज्झान्ति नीरया ॥ १४ ॥

१ अ दत्तपहोवणो य सपुच्छण २ अ क ग अट्ठावए य नालीए
 ३ स तिगिच्छ ४ स सिज्जायर ५ अ क ग ० वत्तिया ६ अ. घ भाइत्त.
 ७ अ घ रूमालोणे ८ अ दत्तकट्टे ९ च वासासु पडि० १० स घ करित्ता

गविता पुष्पकम्माद संश्रम्य तत्रैव प ।

मिद्धिमम्भमपुष्पता तद्व्याप्य परिनिष्ठुः ॥ १५ ॥ सि धेमि ॥

॥ तदपि सुद्धिपादादङ्गसप्तम्यं समर्प ॥

॥ वसन्तभाष्यसुतं ॥

तुप म आहमे तेन समरपा पञ्चमस्तापे । इह तद्गु तद्गु
परिपा नामङ्गसप्तम्यं समर्पये समरपा महार्गीरेण कात्तरेण वीर्य
सुपकताया सुपण्यता । तदपि मे अङ्गिजितं अङ्गसप्तम्यं पञ्चमपञ्चली ॥

कदा तद्गु ता सुर्गीरधिवा नामङ्गसप्तम्यं समर्पये अङ्गसप्तम्यं
महार्गीर्य कामरये वरपा सुपकताया सुपण्यता तदपि मे अङ्गि
जितं अङ्गसप्तम्यं पञ्चमपञ्चली ॥

इमा तद्गु ता सुर्गीरधिवा नामङ्गसप्तम्यं समर्पये अङ्गसप्तम्यं
महार्गीर्य कामरये वरपा सुपकताया सुपण्यता तदपि मे अङ्गि
जितं अङ्गसप्तम्यं पञ्चमपञ्चली । तं वद्वा । पुद्गिकादपि अङ्गसप्तम्यं
इया तद्गुताया वाङ्गिकाया वसन्तभाष्यसुतं, तत्तद्व्याप्य ॥

पुद्गरी चित्तमस्तमस्ताया अयैमर्गीया पुद्गोतता अङ्गसप्तम्यं
मन्थपरिचरण्य वाङ्ग चित्तमस्तमस्ताया अयैमर्गीया पुद्गोतता
अङ्गसप्तम्यं मन्थपरिचरण्य । तद्गु चित्तमस्तमस्ताया अयैमर्गीया पुद्गो
तता अङ्गसप्तम्यं मन्थपरिचरण्य । वाङ्ग चित्तमस्तमस्ताया अयैमर्गीया
पुद्गोतता अङ्गसप्तम्यं मन्थपरिचरण्य । वसन्तभाष्यसुतं चित्तमस्तमस्ताया
अयैमर्गीया पुद्गोतता अङ्गसप्तम्यं मन्थपरिचरण्य । तं वद्वा । अङ्गसप्तम्यं
मूल्याया पार्श्वीया मन्थपरिचरण्य वीर्यवा संमुच्छिन्ना तत्तद्व्याप्य
वसन्तभाष्यसुतं मर्गीया चित्तमस्तमस्ताया अयैमर्गीया पुद्गोतता
अङ्गसप्तम्यं मन्थपरिचरण्य

न त्र पुन इम अङ्गसप्तम्यं वद्वा तता पाप्य तं वद्वा । अङ्गसप्तम्यं
पादका मर्गीया रमया तत्तद्व्याप्य संमुच्छिन्ना अयैमर्गीया उपादप्य

चित्तमस्तमस्ताया अयैमर्गीया पुद्गोतता अङ्गसप्तम्यं मन्थपरिचरण्य

जेसि 'केसि चि पाणाणं अभिक्कन्तं पढिक्कन्तं संकुच्चियं पसारियं
 सयं भंतं तसियं पलाइयं आगइगइविज्जाया जे य कीडपयंगा जा य
 कुन्थुपिवीलिया सत्वे वेइडिया सत्वे तेइडिया सत्वे चउरिंदिया
 सत्वे पंचिविया सत्वे तिरिक्खजोणिया सत्वे नेरइया सत्वे मणुया
 सत्वे देया सत्वे पाणा 'परमाहम्मिया । एसो खलु छट्ठो जीव-
 निकायो "तसकायो" ति पवुच्चइ ॥

इच्चेसि छण्हं जीवनिक्कायाणं नेव सयं दंढं समारभिज्जा,
 नेवन्नेहिं दंढं समारंभाविज्जा, दंढं समारम्मन्ते वि अन्ने न 'सम-
 णुजाणामि जावज्जीवाए तिविह तिविहेणं मणेणं 'वायाए काएणं
 न करोमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते
 पढिक्कमामि निंदामि 'गरिहामि अप्पाणं वोसिरामि ॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं । सत्वं भन्ते
 पाणाइवायं पच्चक्खामि, से सुहुमं वा वायरं वा तसं वा थायरं वा ।
 नेव सयं पाणे अइवाएज्जा, नेवन्नेहिं पाणे अइवायावेज्जा पाणे
 अइवायते वि अत्ते न 'समणुजाणामि जावज्जीवाए तिविहं तिवि-
 हेणं मणेणं 'वायाए काएणं न करोमि न कारवेमि 'करेन्तं पि अन्नं
 न समणुजाणामि, तत्स भन्ते पढिक्कमामि निन्दामि 'गरिहामि
 अप्पाणं वोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि । सत्त्वाओ
 पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए सुसावायाओ वेरमण ।
 सत्वं भन्ते सुसावायं पच्चक्खामि से कोहा वा लोहा वा
 भया वा नेव सयं सुसं वएज्जा नेवन्नेहिं सुसं वायावेज्जा
 सुसं वयन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं
 तिविहेणं मणेणं 'वायाए काएणं न करोमि न कारवेमि
 'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते पढिक्कमामि
 निन्दामि 'गरिहामि अप्पाणं वोसिरामि, दोच्चे भन्ते मह-
 व्वए उवट्ठिओ मि । सत्त्वाओ सुसावायाओ वेरमणं ॥ २ ॥

अष्टावक्रे तत्त्व भक्तौ महत्त्वं अधिष्ठायाभ्यो वैरमर्त्य । स
भक्तौ अधिष्ठायाभ्यं पश्यन्त्यहमि स भक्तौ वा नयरे वा रम्य ।
अर्त्यं वा बहू वा भर्तुं वा कृतं वा चित्तमर्त्यं वा अधिष्ठमर्त्यं वा वै
सर्वं अधिष्ठं विष्णुगता भवन्त्येहि अधिष्ठं विष्णुवैरगता, अति
विष्णुमर्त्यं हि अस्ते न समपुत्राणामि आदत्तीयाय तिष्ठिहं तिष्ठिरे
मर्त्यं वापाय कर्ण्यं न करमि न कारयमि करन्तं हि वा
न समपुत्राणामि, तस्त भक्तौ पश्यन्त्यहमि भिन्नामि परिहामि
अप्याय वीक्षितमि तत्त्व भक्तौ महत्त्वं उवाचिहं मि । स वा
अधिष्ठायाभ्यो वैरमर्त्य ॥ १ ॥

अष्टावक्रे तत्त्व भक्तौ महत्त्वं मीढ्याभ्यो वैरमर्त्य
सक्त भक्तौ मेढुर्त्यं पश्यन्त्यहमि सै दिव्यं वा माणुसं वा तिष्ठि
कलमोदिहं वा नव नव मनुष्यं सेवेगता मेकन्तिहं मनुष्यं
संज्ञावगता मनुष्यं मर्त्यं हि अस्ते न समपुत्राणामि आद
त्तीयाय तिष्ठिहं तिष्ठिह्य मर्त्यं वापाय कर्ण्यं न करमि
न कारयमि करन्तं हि नक्त न समपुत्राणामि, तस्त भौ
पश्यन्त्यहमि भिन्नामि परिहामि अप्याय वीक्षितमि चरन्त्ये
भक्त महत्त्वं उवाचिहं मि । स वाभ्यो मीढ्याभ्यो वैरमर्त्य ॥ ३ ॥

अष्टावक्रे पञ्चम भक्तौ महत्त्वं परिम्यहमा वैरमर्त्य ।
सक्त भक्तौ परिमर्त्यं पश्यन्त्यहमि, न मर्त्यं वा बहू वा भर्तुं
वा कृतं वा चित्तमर्त्यं वा अधिष्ठमर्त्यं वा वैर सर्वं परि
म्यहं परिम्यहगता भवन्त्येहि परिम्यहं परिम्यहवैरगता, परि
म्यहं परिम्यहमर्त्यं हि भक्त न समपुत्राणामि आदत्तीयाय
तिष्ठिहं तिष्ठिह्य मर्त्यं वापाय कर्ण्यं न करमि न कारयमि
करन्तं हि भक्त न समपुत्राणामि, तस्त भक्तौ पश्यन्त्यहमि
भिन्नामि परिहामि अप्याय वीक्षितमि पञ्चम भक्तौ महत्त्वं
उवाचिहं मि । स वाभ्यो परिम्यहमा वैरमर्त्य ॥ ५ ॥

अष्टावक्रे छन्द भक्तौ त्वं पश्यन्त्यहमा वैरमर्त्य । सक्त
भक्तौ रात्रिमाप्य पश्यन्त्यहमि स भक्तौ वा वाचं वा नयमे वा
मात्रं वा तत्र त्वं रात्रं भुङ्गता, मेकन्तिहं रात्रं भुङ्गता

पर्वीकृत्या न अकलीकृत्या न पक्लीकृत्या न आया-
कृत्या न अयाकृत्या अन्तं आहृत्यं वा संहृत्यं वा आहृ-
तं वा पर्वीकृतं वा अकलीकृतं वा पक्लीकृतं वा आया-
कृतं वा अयाकृतं वा न समुद्राणामि, आकाश्याणि तिष्ठिं
तिष्ठिष्वं मनेषं वापाय कापयं न करोमि न कारयेमि करोमं
पि अथ न समुद्राणामि तस्त मतिं पश्चिन्मामि किंमामि
पश्चिन्मामि अप्यायं वासिणमि ॥ ८ ॥

ते भिक्षु वा भिक्षुणी वा संवत्सिरवपश्चिद्वपश्च-
कृतावपश्चकृमि विषा वा रात्री वा पयसो वा परिश्रमयो
वा सुते वा आश्रमाये वा, ते अग्नौ वा इहोत्तं वा
सुम्भुरं वा अग्निं वा अहं वा अहो वा सुम्भुमं वा
अहं वा न उक्तेया न अक्तेया न उक्ताकृत्या न तिष्ठा-
कृत्या अहं न उक्ताकृत्या न अक्ताकृत्या न उक्ताकृत्या न तिष्ठा-
कृत्या, अथ उक्तेयं वा अहं वा अहो वा उक्ताकृतं वा तिष्ठा-
कृतं वा न समुद्राणामि आकाश्याणि तिष्ठिं तिष्ठिष्वं
मनेषं वापाय कापयं न करोमि न कारयेमि करोमं पि अहं
न समुद्राणामि तस्त मतिं पश्चिन्मामि किंमामि अरि-
हामि अप्यायं वासिणमि ॥ ९ ॥

ते भिक्षु वा भिक्षुणी वा संवत्सिरवपश्चिद्वपश्च-
कृतावपश्चकृमि विषा वा रात्री वा पयसो वा परिश्रमयो
वा सुते वा आश्रमाये वा ते विषयं वा विदुषमेयं वा
ताहिपदिषं वा पत्नीयं वा पत्नीयं वा साह्यायं वा साह्य-
पत्नीयं वा विदुषमेयं वा विदुषमेयं वा वेष्टेयं वा वेष्ट-
कृतेयं वा इष्टेयं वा सुष्टेयं वा अप्ययी वा कापं वाशिर्
वा वि पोम्भु न पूम्भेया न वीम्भेया अहं न पूम्भेया
अहं पूम्भेया वा वीम्भेया वा न समुद्राणामि आकाश्या
णि तिष्ठिं तिष्ठिष्वं मनेषं वापाय कापयं न करोमि न

१ क न समुद्राणामि वा इहोत्तं २ न सुम्भुरं न सुम्भुमं

५ क न वीम्भेया न विष्टेया न उक्तेया न अक्तेया न तिष्ठेया

६ क न समुद्राणामि वा अग्नौ वा इहोत्तं वा ९ क न सुम्भेया
वा सुम्भेया न न समुद्राणामि

कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पढिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिस्तागओ
वा सुत्ते वा जागरमाणे वा, से वीएसु वा वीयपइत्तेसु वा
रुढेसु वा रुढपइत्तेसु वा जाएसु वा जायपइत्तेसु वा हरिणसु
वा हरियपइत्तेसु वा छिन्नेसु वा छिन्नपइत्तेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सिएसु वा न गच्छेज्जा न
चिव्वेज्जा न निसीएज्जा न तुयट्ठेज्जा, अन्नं न गच्छावेज्जा
न चिव्वावेज्जा न निसीयावेज्जा न तुयट्ठावेज्जा, अन्नं गच्छन्तं
वा चिव्वत वा निसीयन्तं वा तुयट्ठन्तं वा न समणुजाणामि
जावज्जीवाए तिविह तिविहेण मणेणं वायाए काएण न
करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स
भन्ते पढिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिस्तागओ
वा सुत्ते वा जागरमाणे वा, से कीढ वा पयगं वा कुन्थुं
वा पिवीलिय वा हत्थांसि वा पायसि वा वाहुंसि वा
ऊंसि वा उदरसि वा सीससि वा वत्थसि वा पडिग-
हंसि वा रयहरणसि वा गोच्छंसि वा उडुगासि वा वण्ड-
गासि वा पीढगासि वा फलहसि वा सेज्जांसि वा संथार-
गांसि वा अन्नयरसि वा तहप्पगारे उवगरणजाए तओ संज-
यामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय एगन्ते
अवणेज्जा, नो ण संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

वन्धइ पावय कम्मं, तं से होइ कडुय फलं ॥ १ ॥

१ अ गरिहामि २ त्ता ऊरुणि वा ३ त्ता कत्थसि वा पावगाति वा
रयहरणसि वा कबलति वा गुच्छति वा उडुयासि वा उडानि वा; अ कत्थासि वा
पायपुल्लणि वा रजहरणसि वा कयलनि वा पडिगहसि वा उडगसि वा ४ अ क
५ एगन्तमवणमेज्जा

अथर्व शिष्टमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ १ ॥
 अथर्व आसमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ २ ॥
 अथर्व सधमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ ३ ॥
 अथर्व सुधमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ ४ ॥
 अथर्व भुधमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ ५ ॥
 अथर्व म्रुधमाधो उ पाञ्चम्युपायं हिस्र ।
 वञ्चय पाचये कर्म, ते ते ह्येव कञ्चये फलं ॥ ६ ॥
 कश्चिं चो कश्चिं चिद्व कश्चिं भास कश्चिं लप ।
 कश्चिं भुञ्जन्तो मासन्तो पाचये कर्म न वञ्चय ॥ ७ ॥
 जये चर, जये चिद्व जये भास, जये लप ।
 जये भुञ्जन्ता मासन्तो पाचये कर्म न वञ्चय ॥ ८ ॥
 सन्धप्यप्यम्युपस्त कर्म युपायं पासन्तो ।
 विहिषास्तगन्तु इस्तान्तु पाच कर्म न वञ्चय ॥ ९ ॥
 पश्म ताप नभो वृषा एव चिद्व सञ्चरन्तमप ।
 अन्ताधी किं काही किं वा नाहीरं क्वेव पाचये ॥ १० ॥
 साध्या आप्य कदाच सौषधा आप्य पाचये ।
 उभय वि साध्या साध्या ये एवे ते समाचरे ॥ ११ ॥
 जी जीव वि न साध्या अजीवे वि न साध्या ।
 जीवाजीव अयाचता स्य सा नाहीरं सौम्य ॥ १२ ॥
 जी जीव वि विषाच्य अजीवे वि विषाच्य ।
 जीवाजीव विषाच्यता सा दु काही उ सौम्य ॥ १३ ॥
 जया जीवमजीव य बी वि ण्य विषाच्य ।
 तथा गइ बहुविद् सञ्चजीवाय आप्य ॥ १४ ॥
 जया गइ बहुविद् सञ्चजीवाय आप्य ।
 तथा पण्य न पाच न इव मास्य न साध्या ॥ १५ ॥

[illegible]

जया पुण्णं च पावं च वंधं मोरुवं च जाणइ ।
 तथा निव्विन्दए भोए जे दिव्वे जे च माणुसे ॥ १३ ॥
 जया निव्विन्दए भोए जे दिव्वे जे च माणुसे ।
 तथा चयइ संभोगं नद्धिभतरवाहिरं ॥ १७ ॥
 जया चयइ संभोगं सद्धिभतरवाहिरं ।
 तथा मुण्डे भवित्ताणं पन्वयइ अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताणं पन्वयइ अणगारियं ।
 तथा संवरमुक्कट्टं धम्मं फासे अणुत्तर ॥ १९ ॥
 जया संवरमुक्कट्टं धम्मं फासे अणुत्तरं ।
 तथा धुणइ कम्मरयं अबोहिकलुत्तं कडं ॥ २० ॥
 जया धुणइ कम्मरयं अबोहिकलुत्तं कडं ।
 तथा सन्वत्तगं नाणं दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सन्वत्तगं नाणं दंसणं चाभिगच्छइ ।
 तथा लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा जोगे निरुमिक्का सेलेत्ति पडिवज्जइ ॥ २३ ॥
 जया जोगे निरुमिक्का सेलेत्ति पडिवज्जइ ।
 तथा कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
 तथा लोगमत्ययत्थो सिद्धो भवइ सासओ ॥ २५ ॥
 सुहत्तायगत्त समणस्स सायाउलगत्त निगामत्ताइत्त ।
 उच्छोलणापहाविस्स दुलहा सोगइ तारिस्सगत्त ॥ २६ ॥
 तवोगुणपहाणत्त उज्जुमईखनिंसंजमरयत्त ।
 परीत्तहे जिणन्त्स सुलहा सोगइ तारिस्सगत्त ॥ २७ ॥
 पच्छा वि ते पयाया खिप्पं गच्छन्ति अमरभवणाइं ।
 जेसि पियो तवो नंजमो च खन्ती च वम्मचेर च ॥ २८ ॥
 इच्चेयं उज्जीवणियं सम्महिट्ठो सया जए ।
 दुलहं लमिच्छु सामग्गं कम्मुणा न विराहेज्जासि ॥ २९ ॥
 ॥ ति वेमि ॥

॥ चउत्थं उज्जीवणियज्झयणं समत्तं ॥

१ ज निव्विन्दं २ ज नजोगे, क घ तजोग ३ ज क ख ग घ.
 पध्वपडइ ४ व जोर ५ च नदेत्ताज ६ ज क घ हवइ ७ ज. क त घ.
 पडोत्त; ग पडोत्त ८ च सोगइ ९ क निओ १० च दुलम

॥ पञ्चमपञ्चाङ्गम्—पञ्चाङ्गं द्वापदा ॥

नरत्न भिक्षुवर्गस्य सर्वस्यो मसुष्टिपुत्री ।

तमज कमलांगस सल्लादी मराठण • १ •

जल गाम का नहर का नौसरामगढी सूर्य ।

॥१॥ मन्त्रमण्डपार्या अयस्मिन्नेत्येवमेव ॥ १ ॥

पुराणा अक्षमापदण पञ्चाश्या मर्दि पोर ।

ब्रह्मन्ता दीपहग्न्यात् पाण ४ ब्रह्महग्निर्य ॥ १ ॥

आदायं विसमं गणं विग्रह परिचयः ।

संक्षयस्य न पण्डित्या विद्यमाना पण्डित्ये ॥ १ ॥

एवमस्मिन् यत्नं समाप्तं वर्तमानम् ।

हिंसाया वाचस्पत्यां तर्हि ज्ञानं पादतः ॥

तस्मात् तस्यैव यन्त्राणां संज्ञायाः सङ्ग्रहः ।

नमो भगवते वासुदेवाय ॥ १ ॥

इहाहं ज्ञानिन् तस्मिन् हृदये च मेवमेव ।

समन्वयार्थं वाच्यं सज्जना ली सङ्ग्रहः ॥

न शतग्रन्थं क्षमिन् क्षान्तिं मादिष्याय न पदमिष्ये ।

महाबाण च बाणम् विविचुर्नयाश्रयानु वा ॥ ८ ॥

न परंतु "इल्लभायन्न वमसौत्तमाय्य

हमपाठित्वा कृतस्य ताम्रभा न्यस्य विष्ठाचिदा ॥ १ ॥

अथास्य चारुतसु सन्तुष्याथ आसिक्तार्थे ।

हाम्ना वृत्तान्तं पौष्टं नामक्यम्भिः च कृतम् ॥ १ ॥

नामना एष त्रिपाठिका शान्तिं सुख्यवदुष्यते ।
अतिशयं सुख्यवदुष्यते । अतिशयं सुख्यवदुष्यते ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

सर्वप्रथम सर्वप्रथम सर्वप्रथम सर्वप्रथम सर्वप्रथम

समाधान मागण्यात आल्यावर संपादन !

इतिषाह आहाम्नाम समस्तता सुखी परे ॥

१. श्री. कल्याणराव २. श्री. रामजी ३. श्री. भैरवजी

१. क. नमोऽस्तुते २. वासुदेवे ३. न. वेत्तात्मने, क. वेत्तात्मन ४. क.
क. वसन्तु ५. न. जगत्तात्मन क. जगत्तात्मन-वसन्तु ६. न. सत्तात्मने क. सत्ता
क. जगत्तात्मने ७. न. क. सत्तात्मने ८. न. सत्तात्मने ९. क. सत्तात्मने

ददवस्स न गच्छेज्जा भात्तमाणो य गोयरे ।
 हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥ १४ ॥
 आलोयं थिग्गलं दारं सन्धि दगमवणाणि य ।
 चरंतो न विनिज्झाए संकट्ठाण विवज्जए ॥ १५ ॥
 रत्तो 'गहवईणं च 'रहस्सारक्खियाण य ।
 सकिलेसकरं टाणं दूरओ परिवज्जए ॥ १६ ॥
 पडिक्खकुल न पविसे मामगं परिवज्जए ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुल ॥ १७ ॥
 साणीपावारपिहियं 'अप्पणा नावपगुरे ।
 कवाड नो पणोल्लेज्जा 'ओग्गहंसि अजाइया ॥ १८ ॥
 गोयरग्गपविट्ठो उ वच्चमुत्तं न धारए ।
 'ओगासं फासुयं नच्चा 'अणुन्नविय वोसिरे ॥ १९ ॥
 'नीयदुवारं तमसं कीट्ठगं परिवज्जए ।
 अचक्खुविसओ जत्थ पाणा इप्पडिलेहगा ॥ २० ॥
 'जत्थ पुप्फाइं वीयाइं विप्पइण्णाइं 'कीट्ठए ।
 अहुणोवलित्तं ओल्लं दट्ठूणं परिवज्जए ॥ २१ ॥
 एल्लगं दारगं साणं वच्छग चावि 'कीट्ठए ।
 उल्लङ्घिया न पविसे 'विडहत्ताण व सजए ॥ २२ ॥
 असंसत्त पलोएज्जा नाइदुरावलोयए ।
 उप्फुल्लं न विनिज्झाए 'नियट्ठेज्जा 'अयंपिरो ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेव पडिलेहिज्जा भूमिभागं 'वियक्खणो ।
 'सिणाणस्स य वच्चस्स 'संलोगं परिवज्जए ॥ २५ ॥
 'दगमट्ठियआयाणे वीयाणि हरियाणि य ।
 परिवज्जन्तो चिट्ठेज्जा सत्विन्द्रियसमाहिण ॥ २६ ॥

१ अ न गिहवईण २ अ रहनागक्खियाणि ३ स अप्पणो ४ च
 ओग्गह से ५ च ओवात्त ६ च अणुन्नावमि ७ क णियदुवार, घ णीअदुवार.
 ८ अ जत्थ पाणाइ ९ स कुट्ठए १० च. विडहत्ताण; न विडुत्ताण च; अ
 विओत्ताण वत्त जए ११ क स नियट्ठिज्ज १२ अ अयपिरे १३ अ वियक्खणे.
 १४ न नणाणम्म १५ च नलोय १६ अ घ दगमट्ठी व आयाणे

तस्य मे विदुषाम्भवे आदरे पाण्योदधे ।
 अक्षयिणे न यन्नेष्टा पक्षिणादुग्र क्षयिणे ॥ ३० ॥
 आदरणी मिया तस्य पक्षिणादुग्र भोदये ।
 विम्लिय पक्षिणादुग्र न न क्षय्य तारिणे ॥ ३१ ॥
 समदुर्माणा पाण्योदधे विदुषाम्भवे ।
 अक्षयमकरि मय्या तारिणे पक्षिणादुग्र ॥ ३२ ॥
 मय्यु विदुषाम्भवे मय्यु विदुषाम्भवे ।
 तस्य मय्युदधे विदुषाम्भवे ॥ ३३ ॥
 आदरणी मिया आदरे पाण्योदधे ।
 विम्लिय पक्षिणादुग्र न न क्षय्य तारिणे ॥ ३४ ॥
 पक्षिणादुग्र मय्यु विदुषाम्भवे ।
 विम्लिय पक्षिणादुग्र न न क्षय्य तारिणे ॥ ३५ ॥

७३—

उग्राम्भवे विदुषाम्भवे मय्युदधे ।
 विदुषाम्भवे मय्युदधे मय्युदधे मय्युदधे ॥ ३६ ॥
 मय्यु विदुषाम्भवे मय्यु विदुषाम्भवे ।
 उग्राम्भवे मय्यु विदुषाम्भवे ॥ ३७ ॥
 अक्षयमकरि मय्यु विदुषाम्भवे ।
 विदुषाम्भवे मय्युदधे मय्युदधे मय्युदधे ॥ ३८ ॥
 मय्यु विदुषाम्भवे विदुषाम्भवे ।
 विदुषाम्भवे पक्षिणादुग्र न न क्षय्य तारिणे ॥ ३९ ॥
 मय्यु न भुज्यामभवे मय्यु न भुज्यामभवे ।
 विदुषाम्भवे मय्युदधे मय्युदधे मय्युदधे ॥ ४० ॥
 मय्यु न भुज्यामभवे मय्यु न भुज्यामभवे ।
 विदुषाम्भवे पक्षिणादुग्र न न क्षय्य तारिणे ॥ ४१ ॥
 मय्युदधे मय्युदधे मय्युदधे पाण्योदधे ।
 मय्युदधे मय्युदधे मय्युदधे पक्षिणादुग्र ॥ ४२ ॥

१ न भुज्यामभवे मय्युदधे मय्युदधे मय्युदधे मय्युदधे
 न भुज्यामभवे मय्युदधे मय्युदधे मय्युदधे मय्युदधे
 न भुज्यामभवे मय्युदधे मय्युदधे मय्युदधे मय्युदधे
 न भुज्यामभवे मय्युदधे मय्युदधे मय्युदधे मय्युदधे

सिया य समणट्ठाए गुट्ठिणी कालमासिणी ।
 उट्ठिया वा निसीएज्जा निसन्ना वा पुण्णट्ठाए ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दिंतिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणग ^१पिज्जेणमाणी दारगं वा कुमारियं ।
 तं निक्खिवित्तु ^२रोवंतं आहरे पाणभोयणं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
^३जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
^४दगवारणण पिहिय नीसाए पीढणण वा ।
 लोढेणं वा वि लेवेण सिलेसेण व केणइ ॥ ४५ ॥
 त च उट्ठिमट्ठिउं दिज्जा समणट्ठाय व ^५दावए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणट्ठा पगढं इमं ॥ ४७ ॥
^६तारिस भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असण पाणगं वा वि खाइमं साइम तहा ।
 ज जाणेज्ज सुणेज्जा वा पुण्णट्ठा पगढं इम ॥ ४९ ॥
 त भवे भत्तपाणं तु सजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणग वा वि खाइमं साइम तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमट्ठा पगढं इम ॥ ५१ ॥
 त भवे भत्तपाणं तु सजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणट्ठा पगढं इम ॥ ५३ ॥

१ अ पिज्जेनाणी, क घ थणय पिज्जेनाणी २ अ ग घ रोयन ३ अ
 पुस्तके अय श्लोको न दृश्यते, गुजरमानापामघत्तादनुवादे दृश्यते ४ क घ.
 दगवारेण, अ दगवाहेण ५ घ दायए ६ क घ ग घ तं भवे



निम्मेणि फलगं पीढ 'उम्मेवित्ताणनान्हं ।

'मंचकील च पानायं 'समणट्ठाण व दावण ॥ ६७ ॥

दुम्भमाणी पवटेज्जा हन्थ 'पायं व नृनण ।

पुढविर्जीवि वि हिंनेज्जा जं य 'त निम्निया जगा ॥ ६८ ॥

एयारिस्सं महादामे जाणिज्ज महेमिजो ।

तम्हा मालोहठं भिक्ख 'न पटिगण्हंति नज्जा ॥ ६९ ॥

कट्ट मूलं पलं व वा आमं छिन्ने व नञ्जि ।

तुंवागं निविं च आमग परिवज्जण ॥ ७० ॥

तहेव 'ननुवुण्णाः 'कीलवुण्णाः आरणे ।

'सकल्लि फणिय पूयं अन्नं वा पि नत्ताहि ॥ ७१ ॥

'विक्रायमाणं पनट्टं रणण पण्फासिय ।

दितिय पटियाडक्खे न मे कप्पट ताग्गिस्सं ॥ ७२ ॥

बहुअट्ठिं पोग्गलं 'आणिमिन्न वा वट्ठकट्टं ।

अन्यिद्यं 'तिदुय विल्लं उच्छुवट्टं च 'मंचलि ॥ ७३ ॥

अप्यं निया 'मोयणज्जाण 'बहुअज्जियधम्मिण ।

दिनियं पटियाडक्खे न मे कप्पट ताग्गिस्सं ॥ ७४ ॥

तहेवुच्चायज पाणं अदुवा 'वारधोचण ।

ससंभं चाठलादग अहणाधेय विवज्जण ॥ ७५ ॥

जं जाणज्ज चिराधेयं मट्टं दंमणेण वा ।

'पटिपुच्छिज्जण मोच्चा वा जं च निम्मेकिय नयं ॥ ७६ ॥

'अजीवं परिणय नच्चा पटिगाहेज्ज मंजण ।

अह नकियं 'भवेज्जा आनाट्ठाण 'गेरण ॥ ७७ ॥

थोत्रमासायणट्ठाण हन्थगम्मि 'दत्ताहि मे ।

मा मे अच्चविल्लं पुरं नाल 'तण्हविणित्तण ॥ ७८ ॥

१ क व उन्नविनागम्ये २ अन्नविनागम्ये ३ अ क स ४ घ न न
काटं ५ उ न च नमट्ठाण पवटाण ६ च पाय च ७ च नञ्जिनिज ८ घ न
पटिगाहेज्ज नज्ज व न पटिगिण्हति ७७ ननु ८ च कल्लु ९ क ननुज, १
सकल्लि १० स विक्रयमाण ११ क रु अगमिस्स १२ च तैदुय १३ उ न च
विपट्टि १४ क मोयणज्जण १५ न बहुअज्जियधम्मिण, अ वट्ट उज्जिय नदणे
१६ क वारधोचन मघ दाधोचन १७ न च पटिपुच्छिज्ज १८ न अजीव १९
च भवेज्जा २० च गेवर २१ क उन्हा २२ अ ग घ नण्ड, क निन्दं

'नमोकारेण पारेत्ता अरेत्ता जिगसंश्चयं ।
 सञ्ज्ञायं पटुविज्ञायं वीक्षनेन नयं सुणी ॥ ९३ ॥
 वीक्षमन्तां उन् विवे हिमस्यं लानमट्टिओ ।
 जड मे अपुगहं कुञ्जा साह्व होञ्जामि तारिओ ॥ ९४ ॥
 साह्वो वो विवनेनं निमवञ्ज नह्वञ्जमं ।
 जड तन्य केड उच्छेज्जा तेहिं सद्धिं तु सुंजए ॥ ९५ ॥
 अह 'कोड न उच्छेज्जा तओ सुंजए 'एकओ ।
 जालोए मायणं साह्व जयं 'अपरिस्तादिं ॥ ९६ ॥
 'निचयं व कडुयं व कन्नायं अंविहं व मधुरं लवणं वा ।
 'एय लद्धमयट्टयज्जं नह्वयं व सुंजए संजए ॥ ९७ ॥
 अरुलं विरुलं वा वि मूडयं वा अमूडयं ।
 उल्लं वा जड वा सुक्कं संयुक्कम्मात्तमोयणं ॥ ९८ ॥
 उण्णत्त नाडहीलेज्जा अयं वा बहु फालुयं ।
 सुहाल्लं सुहाज्जावी सुंजिज्जा वीसुवज्जिज्जं ॥ ९९ ॥
 इल्लहा 'उ सुहादाइं सुहाज्जावी वि इल्लहा ।
 सुहादाइं सुहाज्जावी वे वि गच्छन्ति मोगाइं ॥ १०० ॥
 ॥ ति वेति ॥

॥ पंचममज्जयणं पिठेननाए पदलुडेत्तओ चनत्तो ॥

॥ पंचममज्जयणं-वीथो उडेमथो ॥

पुडिगहं 'संलिहित्तानं' लेवनायाए सुंजए ।
 'इगंवे वा सुगंवे वा सल्लं सुंज न 'उडुए ॥ १०१ ॥
 सेज्जा निसेहिंयाए चनवट्ठो य गोयरे ।
 'उन वरुद्धा मोत्ताणं जड तेन न संयरे ॥ १०२ ॥
 'तओ कार-सुयवे मत्तराणं नवेत्तए ।
 विहिण्णा पुल्लवृत्तेण इमेनं उन्नेरेण य ॥ १०३ ॥

१ क ड उ नुह्वेनं लमि कृत्ति २ व न्ने ३ ज. क डेठ.
 ४ व. ड. न ड गल्ले ५ ड. निमिज्ज ६ उ निमिज्ज व कडुयं न. ७.
 क. क. न. न. न. ८ उ ड. ९ न. न. १० ज. निमिज्ज ११ ड.
 सेज्जा १२ उ ड. १३ उडुए १४ उडुए. १५ उ ड. अज्जयणं. व.
 अज्जयणं १६ उ ड.

मालुय वा विरालिय ^१कुमुय उप्पलनालिय ।
 मुणालियं सासवनालिय उच्चुग्घट अनिव्वुट ॥ १८ ॥
 तरुणग वा पवाल रुक्खवस्स तणगस्स वा ।
 अन्नस्स वा वि हरियस्स आमग परिवज्जण ॥ १९ ॥
 तरुणियं वा ^२छियाडि आमिय भज्जिय ^३सट् ।
 द्वितिय पटियाइक्खं न मे कप्पट तारिस ॥ २० ॥
 तहा ^४कोलमणस्मिन्न वेणुय कासवनालिय ।
 तिलपप्पटग नीमं आमगं परिवज्जण ॥ २१ ॥
 तहेव ^५चाउलं पिट्ट प्रियट् वा तत्तनिव्वुट ।
 तिलपिट्ठ ^६पूजपिण्णाग आमग परिवज्जण ॥ २२ ॥
 कविट् ^७माटल्लुग च मूलग मूलगत्तिय ।
 आम असत्थपरिणय मणसा वि न पत्थण ॥ २३ ॥
 तहेव फलमश्रूणि वीयमश्रूणि जाणिया ।
^८विहेलग पियाल च आमगं परिवज्जण ॥ २४ ॥
 समुयाण चरे भिक्खू कुल उच्चावय सया ।
 नीय कुलमदक्कम्म ऊसट् ^९नाभिधारण ॥ २५ ॥
 अदीणो वित्तिमेमेज्जा न तिसीणज्ज पट्ठिण ।
 अमुच्छिओ भोयणम्मि मायत्ते णमणारण ॥ २६ ॥
 बहु परघरे अत्थि विविट् ग्वाइमसाट्ठम ।
 न तत्थ पण्डिओ ^{१०}कुप्पे टच्छा देज्ज परो न वा ॥ २७ ॥
 सयणासणवत्थ वा भत्तपाण व सजण ।
 अदितस्स न कुप्पेज्जा पच्चक्खे वि य दीमओ ॥ २८ ॥
 दत्थिय पुगिस वा वि ^{११}ढहर वा महल्लगं ।
 वदमाण न जाणज्जा नो य ण फरुस वण ॥ २९ ॥
 जे न वदे न से कुप्पे वदिओ न समुक्खसे ।
 एवमन्नेसमाणस्स सामणमणुचिठ्ठट्ठ ॥ ३० ॥
 सिया पगडओ लद्धुं लोभेण ^{१२}विणिगूहट्ठ ।
 मा मेय दाइय सत दट्ठूण सयमायय ॥ ३१ ॥

१ च कुमुयप्पलनालिय २ ग घ छियाडि ३ क सय; न सिय ४ अ
 कोलमणुस्मिन्न वेणुय कासनालिय ५ अ चालिय पेट्ठं ६ क पूजपन्नाग, ७ क
 मारलिंग ८ अ पहेलग ९ न नाभिधारण १० च कप्पे ११ स ढहर्य
 धी १२ अ स विणिगूहए

आयरिए आराहेइ समणे यावि तारिस्तो ।

गिहत्था वि णं पूयन्ति जेण जाणति तारिस् ॥ ४५ ॥

तवतेणे ^१वइतेणे रूवतेणे य जे नरे ।

आयारभावतेणे य कुव्वइ देवकिव्विस् ॥ ४६ ॥

लद्धूण वि देवत्त उववत्तो देवकिव्विसे ।

तत्थावि से न याणाइ किं मे किच्चा इमं फल ॥ ४७ ॥

तत्तो वि से चइत्ताण ^२लब्धिही ^३एलमूयगं ।

नरय तिरिक्खजोणिं वा वोही जत्थ सुद्धलहा ॥ ४८ ॥

एय च दोस दद्वूणं नायपुत्तेण भासिय ।

अणुमायं पि मेहावी मायामोस विवज्जए ॥ ४९ ॥

सिक्खिरूण भिक्खेसणसोहिं सजयाण बुद्धाण सगासे ।

तत्थ ^४भिक्खु ^५सुप्पणिहिंदिए तित्त्वलज्जगुणवं

विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए वीओ उद्देसओ समत्तो ॥

॥ छठमज्झयणं ॥

नाणदसणसपन्न संजमे य तवे रयं ।

गणिमागमसपन्न उज्जाणम्मि समोसदं ॥ १ ॥

रायाणो रायमच्चा य माहणा अइव खत्तिया ।

पुच्छन्ति निहुयप्पाणो कह से ^६आयारगोयरे ॥ २ ॥

तेसिं सो निहुओ वतो सत्त्वभूयसुहावहो ।

सिक्खिण सुसमाउत्तो आइक्खइ वियक्खणो ॥ ३ ॥

हदि धम्मत्थकामाणं ^७निग्गथाण सुणेह मे ।

आयारगोयरं भीमं सयल इरहिद्विय ॥ ४ ॥

नन्नत्थ एरित्तं ^८वुत्त ज लोए परमदुच्चरं ।

विउलट्ठाणमाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ स ग घ च वपतेणे २ च लज्जही, अ लप्पइ ३ स एलमूयगं, घ एलमूअग ४ अ क ग भिक्ख ५ अ ग सुप्पणिहिंदिए ६ घ आयारगोयरो; च आयारगोयर. ७ च निर्गथाण ८ ज बोत्तु

ननुहुगविपत्तार्थं वाहियार्थं च त्रै गुणा ।

अमृतदुष्टिषा कापय्या तै सुपेक्ष साहा तथा ॥ ६ ॥

एन अहु य ठापाई जार्थं वाह्यमभिरुद्ध ।

तस्य भव्यवर ह्यज विगम्यत्ताभी अस्त्य ॥ ७ ॥

वयपुर्णं कापयुर्णं अक्षय्यो विहिमायर्ण ।

पक्षिपदु निधेय्या ए तिप्याचं सांमवग्नये ॥ ८ ॥

तन्धिमं पदमं ठाचं महावीरेण वेतिर्ण ।

अहिस्ता विज्या विहा लम्बपुपुसु संजमा ॥ ९ ॥

जावति क्वाय पाचा तस्य अदुब पावरा ।

त जावमजार्थं वा न हुच नो न वायण ॥ १० ॥

सम्बर्जावा वि इच्छति जीविर्त न मरिजिगर्त ।

तम्हा पायवर्त वारं विगर्मावा वग्नयेति यं ॥ ११ ॥

अप्यव्हा पग्हा वा कोहा वा अय वा मया ।

द्विस्तन व दुर्न वृषा नो वि अर्चं वयावर ॥ १२ ॥

मुभावावा ए लीर्यमि लम्बसाहृदि मरिजिर्ण ।

अविस्नाया वा एपार्थं तम्हा मासं विगर्माव ॥ १३ ॥

चित्तमोमचित्तं वा अर्ण्यं वा अय वा वहु ।

कतसाहपमत्त पि भोगर्हति अवाववा ॥ १४ ॥

त अप्यणा न गच्छति नी वि मिच्छावर परं ।

अर्चं वा विप्लमाचं पि मातृवार्थंति संजया ॥ १५ ॥

अवमचरिषं पार पमार्यं वुरहिद्विषं ।

मायति सुप्या त्वाप भेषापयव्यविज्या ॥ १६ ॥

युंममयमहम्मन्स म्हावास्तनसुस्तन ।

तम्हा मधुजमसार्णं विगर्मावा वग्नयेति य ॥ १७ ॥

विहसुममम साचं तर्तं साप्यि च पयचित्तं ।

न न मन्निहिमिच्छति सायपुस्तनोरया ॥ १८ ॥

अ ए अमृत अ व विगर्त च अहु य व विगिज्या
विपत्त ५ अ साहा ६ उ नो वि वाह्य अ व सपेक्ष जीता मि ८ अ
व पक्षिपद ९ न तिप्याच क न उ मरिजि १ व उमर्ह ते, १२
य च वेतिर्ण १३ अ व व अवावमचरिषी,

'लोभस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
 जे सिया सन्निहीकामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं व पाय वा कंवलं पायपुंछण ।
 त पि संजमलज्जट्ठा धारेति 'परिहिति य ॥ २० ॥
 न सो परिग्गहो वुत्तो 'नायपुत्तेण ताइणा ।
 मुच्छा परिग्गहो वुत्तो इइ वुत्तं महेसिणा ॥ २१ ॥
 सन्नत्थुवहिणा वुद्धा संरक्खणपरिग्गहे ।
 आवि अप्पणो वि देहंमि नायरति ममाइय ॥ २२ ॥
 अहो निच्चं तवोकम्म सव्ववुद्धेहिं वणिणय ।
 जा य लज्जासमा वित्ती एगभत्तं च भोयण ॥ २३ ॥
 संतिमे 'सुहुमा पाणा तसा अदुव थावरा ।
 जाइ राओ अपासतो कहमेसाणिय चरे ॥ २४ ॥
 उदउहं वीयसंसत्त पाणा 'निव्वडिया महिं ।
 दिया ताइ विवज्जेज्जा राओ तत्थ कहं चरे ॥ २५ ॥
 एय च दोस दट्ठण नायपुत्तेण भासियं ।
 सन्नाहारं न भुजंति निग्गंथा राइभोयणं ॥ २६ ॥
 पुट्टविकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ २७ ॥
 'पुट्टविकाय विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥
 तम्हा एयं वियाणित्ता दोस दुग्गइवड्डणं ।
 पुट्टविकायसमारंभं जावज्जीवाए वज्जए ॥ २९ ॥
 आउकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ ३० ॥
 आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवड्डणं ।
 आउकायसमारंभं जावज्जीवाए वज्जए ॥ ३२ ॥

१ अ य लोभस्सेमणुप्फासो, क लोभस्सेन अणुप्फासो, च लोभस्सेतणु-
 फासो २ अ क म ग य परिहरंति य ३ क नाइपुत्तेण ४ अ मुहमा ५ अ-
 निवडिया, य निव्वडिया ६ अ पुट्टविकाय हिंसतो

आयतयं न इच्छति पादयं जस्यस्य ॥
 तिष्ठतमचयार सत्यं सचयी वि दुपस्य ॥ १३ ॥
 पार्थिवं पार्थिवं वा वि उद्गृही अमुविद्यामवि ।
 अहं वारिष्यमी वा वि इहे उत्तरमी वि य ॥ १४ ॥
 भूयाजमसमापायी इत्यग्राहो न संसमी ।
 तं पार्थिवपादयार संसमी किंचि नारये ॥ १५ ॥
 तम्हा एयं विद्याविद्या दोलं दुग्धयद्गृह्यं ।
 तत्तकायसमारमं जाम्बजीशाय वज्रय ॥ १६ ॥
 अमिष्ठस्त समारमं दुग्धा मयति तारितं ।
 सायजमचयुक्तं वेयं नेयं तार्यहिं सेयि ॥ १७ ॥
 तस्मिन्नेयं दसेय सायविद्याययेय वा ।
 न त वीरजमिच्छति वीद्यावेक्य वा परं ॥ १८ ॥
 अ पि वत्थ व पायं वा कंचलं पायपुंछयं ।
 न त वायस्युरति अयं पारिपति व ॥ १९ ॥
 तम्हा एयं विद्याविद्या दोलं दुग्धयद्गृह्यं ।
 वायकायसमारमं जाम्बजीशाय वज्रय ॥ २० ॥
 वज्रयत्तं व हिंसति मयला वयस कायसा ।
 तिबिह्व करणत्रायण लंका सुसमहिवा ॥ २१ ॥
 वज्रयत्तं विहिंसती हिंस्य उ तपस्विय ।
 तस्य य विबिह्व पाये वज्रयुते य अयवज्रयुते ॥ २२ ॥
 तम्हा एयं विद्याविद्या दोलं दुग्धयद्गृह्यं ।
 वज्रयत्तं समारम जाम्बजीशाय वज्रय ॥ २३ ॥
 तसकाय न हिंसति मयला वयस कायसा ।
 तिबिह्व करणत्रायण लंका सुसमहिवा ॥ २४ ॥
 तसकाय विहिंसतो हिंस्य उ तपस्विय ।
 तस्य य विबिह्व पाये वज्रयुते य अयवज्रयुते ॥ २५ ॥
 तम्हा एयं विद्याविद्या दोलं दुग्धयद्गृह्यं ।
 तत्तकायसमारम जाम्बजीशाय वज्रय ॥ २६ ॥

नयकाय

व नयकाय नय वज्राभी

१ य अयवज्रयवज्रय

व ॥ नयवज्रय

॥ वज्रयुतेनि व ॥ वज्रयुतेनि

जाइ 'चत्तारिऽसोज्जाइं' इसिणाहारमाइणि ।
 ताइ तु 'विवज्जंतो सजम अणुपालए ॥ ४७ ॥
 पिंढ सेज्ज च वत्थ च चउत्थ पायमेव य ।
 अकप्पिय न इच्छेज्जा पडिगाहेज्ज कप्पिय ॥ ४८ ॥
 जे नियाग ममायति कीयमुद्देसियाहड ।
 वह ते समणुजाणंति इइ वुत्त महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुद्देसियाहड ।
 वज्जयति ठियप्पाणो निग्गथा धम्मजीविणो ॥ ५० ॥
 कसेसु कसपाएसु कुडमोएसु वा पुणो ।
 भुंजतो असणपाणाइ आयारा 'परिमस्सइ ॥ ५१ ॥
 सीओदगसमारंमे मत्तधोयणछट्ठणे ।
 जाइ 'छणंति भूयाइ दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 पच्छाकम्मं पुरेकम्मं सिया तत्थ 'न कप्पइ ।
 एयमठ्ठं न भुंजति निग्गथा गिहिमायणे ॥ ५३ ॥
 आसदीपलियंकेसु मचमासालएसु वा ।
 अणायरियमज्जाण आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासंदीपलियंकेसु 'न निसेज्जा न पीढए ।
 निग्गंथाऽपडिलेहाए वुद्ववुत्तमहिडुगा ॥ ५५ ॥
 गभीरविजया एए पाणा दुप्पडिलेहगा ।
 'आसदीपलियका य एयमठ्ठ विवज्जिया ॥ ५६ ॥
 गोयरग्गपविट्ठस्स निसेज्जा जस्स कप्पड ।
 इमेरिसमणायारं आवज्जइ अवोहिय ॥ ५७ ॥
 विवत्ती वमचेरस्स पाणाण च वहे वहो ।
 वणीमगपडीघाओ' पडिकोहो अगारिण ॥ ५८ ॥
 अगुत्ती वमचेरस्स इत्थीओ वावि सकण ।
 कुसीलवद्धणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पइ ।
 जराए अमिभूयस्स वाहियस्स तवास्सिणो ॥ ६० ॥

१ क चत्तारिमुजाइ घ चत्तारिमुज्जाइ २ अ क घ च असणाहार,
 स एतणाहार ३ च विवज्जिता ४ स परिमस्सए ५ अ च छिन्नति ६ न न
 कप्पए ७ न तिज्जाए न पीढए ८ अ घ पलियकोय ९ स पडिग्घाओ

बाहिनी वा अरामी वा सिन्धुर्वा जी उ पाप्य ।
 ब्रह्मता ह्ये भाषाते, अहो ह्ये चंद्रमौ ॥ ११ ॥
 नैतिम सुदुमा पाप्मा बलासु मिश्रुवात्तु च ।
 न इ मिश्रु सिन्धुर्वाता 'विद्येनुप्यतात्पर्य ॥ १२ ॥
 लम्हा न न सिन्धुर्वाति नैत्यमा उल्लिखेय वा ।
 मायज्जीवे कथं धारं अस्तिनायमहिदुया ॥ १३ ॥
 मिथ्याय भूवा कथं कथं पश्यन्तामि य ।
 गायन्मुखादुप्यद्वय माकरोति कथं वि ॥ १४ ॥
 नयिन्तात्तु वा वि सुंदरत एहिताममहोसिप्ये ।
 मित्ता उल्लेखतात्तु किं रिपुताय कारिणे ॥ १५ ॥
 रिपुतावतिर्ये मिश्रु कमी कथं विद्वये ।
 लम्हालापी चारे ज्ये पश्य दुदतर ॥ १६ ॥
 विप्यमावतिर्ये कथं दुदा मनीति तारिर्त ।
 मायज्जीवदुल कथं नई नारीहि लविदे ॥ १७ ॥
 तारिर्त भव्यायममहोसिप्ये
 तथ रथा लक्ष्म अज्जय मुने ।
 कुमति पाज्य पुनकाव्ये
 ताराई पाज्य न न करेति ॥ १८ ॥
 लम्हालापी अममा अक्षिप्यता
 लक्षिज्जीविकापुनया जसल्लिजी ।
 उल्लेखतात्तु विमल न चदिमा
 लिङ्गि विमलता उगति लाय्या ॥ १९ ॥ नि वेदि ॥
 ॥ ह्ये मोहिनिवावाक्यपुनया जसल्ले ॥

न वचनता
 मिश्रुता च उ लक्ष्म
 न न पुनकाव्ये
 न पाज्य २ न न च मिश्रुतात्तु
 मिश्रुतात्तु न मिश्रुतात्तु १ न न च लक्ष्म
 न न च लक्ष्म, न लक्ष्मतात्तु

आउजण पउजण वा वि अम्मा माउसिय सि य ।
 पिउसिय माउणउर सि पुण बहिय सि य ॥ १५ ॥
 इम इल्ल सि अन्न सि म्भु भामिय गोमिय ।
 इल्ल माउ बसुल्ल सि इत्थियं नक्काहये ॥ १६ ॥
 नामभउजण य वृया इत्थियोत्तेय वा पुणो ।
 माउरिहमभिगिग्ग माउयेउर कयेउर वा ॥ १७ ॥
 भउजण पउजण वा वि वप्यो सुत्तपिउ सि य ।
 माउका भाउणउर सि पुत्ते नल्लिय सि य ॥ १८ ॥
 इ हा इल्ल सि अन्न सि म्भु भामिय गोमिय ।
 इल्ल माउ बसुल्ल सि पुरिस्स नक्काहये ॥ १९ ॥
 नामभउजेय य वृया पुरिस्सोत्तेय वा पुणो ।
 माउरिहमभिगिग्ग माउयेउर कयेउर वा ॥ २० ॥
 पण्डियार्ये पाण्डिये एल्ल इत्थी अये पुमे ।
 माउ य न जिजायेउर माउ माउ सि माउये ॥ २१ ॥
 तहय मयुसु वसु पडिन्न वा वि उरिस्सिय ।
 एम वमंसे वसु पाउमे सि य सो वय ॥ २२ ॥
 पागुल्ल सि य वृया वृया उउयि सि य ।
 मउण पण्डिय वा वि म्हाउण सि माउये ॥ २३ ॥
 तहय माओ वुज्झाओ वम्मा माउण सि य ।
 वाहिमा उउओम सि य माउउर पण्डिय ॥ २४ ॥
 सुवक्क सि य वृया वेसु एउय सि य ।
 एल्ल मउण वा वि वण सवहय सि य ॥ २५ ॥
 तहय मयुसुज्जाय पण्डिय सि य ।
 वक्का मउ पण्डिय न माउउर पण्डिय ॥ २६ ॥
 अल्ल पालावम्भाय तीरवार्ये निहाय य ।
 ए तहयमयुसुज्जाय अल्ल उउववज्जिय ॥ २७ ॥
 ए एण वगहर य नल्ल मयु सि य ।
 वल्लवज्जि य माओ वा माउिया य अल्ल सि य ॥ २८ ॥

उ व उ उ उ उ व व नल्लिय व व इत्थीउत्तेय व व
 अ ले व मउण व व वप्यु व व पुरिस्सि सि य
 व व व व व व व व व व व व व व व
 व व व व व व व व व व व व व व व

भासणं सयणं जाण होज्जा वा 'किंचुवस्सए ।
 भूओवघाइणिं भास नेवं भासेज्ज पन्नव ॥ २९ ॥
 तहेव गत्तुमुज्जाण पन्नयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एव भासेज्ज पन्नव ॥ ३० ॥
 जाइमता इमे रुक्खा दीहवट्ठा महालया ।
 पयायसाला विडिमा वए दारिमाणि त्ति य ॥ ३१ ॥
 तहा फलाइ पक्काइं पायखज्जाइ नो वए ।
 वेलोइयाइं टालाइं वेहिमाइ ति नो वए ॥ ३२ ॥
 असघटा इमे अवा 'बहुनिव्वट्ठिमा फला ।
 वएज्ज बहुसंभूया भूयस्सुव त्ति वा पुणो ॥ ३३ ॥
 'तहोसहीओ पक्काओ नीलियाओ छवी इ य ।
 लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥ ३४ ॥
 'रुट्ठा बहुसंभूया 'थिरा रुसट्ठा वि य ।
 गविभयाओ पसूयाओ ससाराओ त्ति आलवे ॥ ३५ ॥
 तहेव संखाइं नच्चा किच्च कज्जं ति नो वए ।
 तेणग वा वि वज्जे त्ति 'सुतित्थे त्ति य आवगा ॥ ३६ ॥
 सखाइं सखाइं वूया 'पणियट्ठ ति तेणगं ।
 'बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥
 तहा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥
 बहुवाहटा अगाहा बहुसालिलुप्पिलोदगा ।
 बहुवित्थडोदगा यावि पवं भासेज्ज पन्नव ॥ ३९ ॥
 तहेव सावज्जं जोग परस्सट्ठाए निष्ठियं ।
 कीरमाण ति वा नच्चा सावज्ज नालवे मुणी ॥ ४० ॥
 सुकट्ठे त्ति सुपक्के त्ति सुच्छिन्ने सुहडे मडे ।
 सुनिष्ठिण सुलट्ठे त्ति सावज्ज वज्जए मुणी ॥ ४१ ॥

१ फ म किं तुयस्सए २ क बहुनिव्वट्ठिमा फला ३ अ क तहेयोसहीओ.
 ४ अ रुट्ठा च बहु. ५ अ थिरा च रुसट्ठा इ य, न यिगाओ रुसट्ठा वि य.
 ६ क स सुनिष्ठि त्ति ७ न पणियट्ठ त्ति य तेणग, च पणियट्ठे त्ति ८ च
 बहुसमाणि ९ अ क न घ ण लवे

पयस्तत्र लि थ पञ्चमाहरे
पयस्तत्र लि थ त्रिचमाहरे ।

पयसलहसु ति व कम्महेउर्यं
पहाएमाउ ति व माहम्महर्नि ॥ ६० ॥

^१सञ्जुक्तसं पण्यं वा मय्यहं वक्ष्यिष्येति ।

अथाहमयमयनं भाषितं चैव श्री भगवत् ॥ ४१ ॥

नमोऽस्यैव सन्मार्गं सन्मार्गं नि मी ह्य ।

अगुर्हीः सज्जं सज्जन्त्य षष्ठी मारिउज पञ्चमी ॥ १३ ॥

सुखस्य वा सुनिर्वाणं अद्विग्नं विज्जमय वा ।

इमं यन्म इमं सुखं यन्मिदं नौ दिपायते ॥ ३२ ॥

अप्यय वा माहय वा अय अय विहय वि वा ।

पश्चिपद्म नमोऽप्यस्य जगत्पराय विद्यामये ॥ ४९ ॥

मनुष्यान्मनस्य पीरा भास एहिं इहिं वा ।

सद्यः शिवा कथादि वि नम आचार्यम यच्छते ॥ ६३ ॥

अथ हिंसायाः प्रमाणं ।

न सः अस्मात् न्याः सिः सार्धं न्याः सिः आहवे ॥ ३८ ॥

आपण ह्याच संदर्भात नोंद घ्यावी आहे ।

पञ्चगुणनमोऽर्चनी नमस्ये नारायणाय ॥ ६९ ॥

वसत्यं मयूषाण च तिरियाण च दुग्धो ।

अमुनाय गङ्गा हाव मा बा हीन रित्त बी बय ५ ५

वाय्वा वाहं च भूतान्ध्रं तम वायं मित्रं नि वा ।

कथा पुं हाउमा एषाचि मा वा हाउ लि बी कए ॥ ५१ ॥

महान् मेघः पृथग् पृथग् मायम्

[illegible]

नमो भगवते वासुदेवाय	सो वसुधैव कुटुम्बकम्
सर्वज्ञः सर्वशक्तिः सर्वेश्वरः	सर्वभूतहितं सर्वमिच्छति

[illegible]

निजिगायक इति विदुः निजिगायक इति विदुः ॥ ३ ॥

॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

१. व. नमोऽस्तुते नमोऽस्तुते नमोऽस्तुते ३. क. नमोऽस्तुते नमोऽस्तुते
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तदेव मावज्जणुमोयणी गिरा
 ओहारिणी जा य 'परोपयाणी ।
 से 'कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं वणज्जा ॥ ५४ ॥
 सवक्कसुद्धिं समुपेहिया मुणी
 गिरं च इदं परिवज्जण सया ।
 मिय अदुदं 'अणुवीइ भासण
 सचाण मज्झे लहद पसंसणं ॥ ५५ ॥
 'भासाण दांसं च गुणे य जाणिया
 तीमे य इदं परिवज्जण सया ।
 छसु सजण सामणिण सया जण
 वणज्ज बुद्धे हियमाणुलंमियं ॥ ५६ ॥
 पक्खिस्वभानी सुसमाहिइदिण
 चउक्कसावावगण अणिस्सिए ।
 म निट्ठुणे 'धुत्तमल पुरेकट
 आराहण लोगमिणं तदा परं ॥ ५७ ॥ ति धेमि ॥
 ॥ सत्तम सुवक्कसुद्धी अञ्जयण नमत्त ॥

॥ अट्ठममज्झयणं ॥

'आयारपणिहिं लद्धु जहा कायञ्च भिक्खुणा ।
 त मे उदाहरिस्सामि आणुपुत्तिं सुणेह मे ॥ १ ॥
 पुट्ठावि दग अगणि 'मारुय तणरुक्ख सर्वायगा ।
 तसा य पाणा 'जीय त्ति इदं बुत्त महेसिणा ॥ २ ॥
 तेसि अन्नुणजोएण निन्ध होयव्वय सिया ।
 मणसा काय वक्केण एव 'मयइ 'सजण ॥ ३ ॥
 पुट्ठावि भित्तिं सिल लेलु नेव भिन्दे न मल्लिहे ।
 तिविहेण करणजोएण सजण सुसमाहिण ॥ ४ ॥

१ क परोपयाणी २ अ घ कोहलोहमयहानावमाणी; व कोहलोह
 मयहात्त ३ क अणुवीय ४ क नामा ५ न घ धुग्गमल ६ व आयाप्पणिहिं
 ७ च वाळ ८ अ जावति, व जावुत्ति ९ न घ इवइ १० अ नजमे

१ हु सुणेइ कण्णेहिं वहुं अच्छीहिं 'पेच्छइ ।
 २ य दिठ सुयं सत्त्व भिक्खू अक्खवाउमरिहइ ॥ २० ॥
 ३ उय वा जइ वा दिठ न 'लवेज्जोवघाइयं ।
 ४ य 'केण उवाएण गिहिजोग समायरे ॥ २१ ॥
 ५ नेट्ठाण रसानिज्जूढं भद्दग पावग ति वा ।
 ६ ठो वा वि अपुठो वा लामालामं न निहिसे ॥ २२ ॥
 ७ य भोयणम्मि गिद्धो चरे उछ 'अयपिरो ।
 ८ अफासुय न भुजेज्जा कीयमुद्देसियाहड ॥ २३ ॥
 ९ सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
 १० मुहाजीवी असवद्धे 'हवेज्जा जगनिस्सिए ॥ २४ ॥
 ११ ल्हविती सुसंतुट्ठे अप्पिच्छे 'सुहरे सिया ।
 १२ आसुरत्त न गच्छेज्जा सोच्चाण जिणसासणं ॥ २५ ॥
 १३ कण्णसोक्खेहिं सद्देहिं 'पेम नाभिनिवेसए ।
 १४ दारुणं कक्कस फास काएण अहियासए ॥ २६ ॥
 १५ खुह पिवास इस्सेज्ज सीउण्ह अरइ भय ।
 १६ 'अहियासे अव्वहिओ 'देहदुक्ख महाफल ॥ २७ ॥
 १७ अत्थगयमि आइच्चे पुरत्था य अणुगए ।
 १८ आहारमइय सत्त्व मणसा धि न पथए ॥ २८ ॥
 १९ 'अतिंतिणे अचवले अप्पभासी मियासणे ।
 २० 'वेज्ज उयरे वन्ते थोव लद्ध न खिसए ॥ २९ ॥
 २१ 'न वाहिर 'परिभवे अत्ताण न समुक्कसे ।
 २२ सुयलामे न मज्जेज्जा जच्चा 'तयस्सि वुद्धिए ॥ ३० ॥
 २३ से जाणं अजाण वा कट्ट आहम्मिय पय ।
 २४ संवरे खिप्पमप्पाण वीय त न समायरे ॥ ३१ ॥
 २५ अणायार परक्कम्म नेव गूहे न निण्हवे ।
 २६ 'सइ सया वियडभावे अससत्ते जिइदिए ॥ ३२ ॥
 २७ अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 २८ ते परिगिज्झ वायाए कम्मणा उववायए ॥ ३३ ॥

१ क विच्छइ; स पिच्छए २ स लवेज्जा उव०; ३ लविज्जोव० ३ स
 ४ केण उवाएण; ५ क केणइ उवाएण ५ स अयपिरे ५ अ हविज्ज जोग-
 निन्निनए; क न हविज्ज जग० ६ अ मुभरे ७ च पेम्म ८ च अहियासए ९
 अ १ ग देहे दुक्ख १० अ अतिमेण अचवले अप्पसमो मिआमणे ११ अ.
 न य वाहिर १२ य परभवे; च परिहवे १३ क नवस्मिमुद्धिए

अद्वयं जीविषं नष्ट्वा तिरिहाम्यं विद्याधिया ।

विणियोग्य भवेत्तु आर्षं परिमियमव्ययी ॥ १४ ॥

एतत् फलं च पहाय सुखमारोग्यमप्यप्नो ।

कायं कायं च विद्यायां तदुपपत्तौ न युज्यते ॥ १५ ॥

अपरा माय न 'पीछे' गयी थाय न बाय

अभिप्रेक्षा न श्येति तावत्तन्म सुभाषरे ॥ १६ ॥

काहेँ माथे न श्वाय न होमै न पाव्वाय् ।

यसं ज्ञातारि दौषे न ह्यन्तरो हिममप्यथो ॥ १७ ॥

अथर्वो पर्व पञ्चाशत्तमः ।

माया मित्राणि माध्व क्षाम्ये रात्रिपिपासनी ॥ १८ ॥

अथऽस्यैव इयं कोऽहं मायं मादृश्या शिष्ये ।

ममार्थं चरन्त्यहमार्थं कौयं संतोषाभी जिये ॥ ११ ॥

कीही य माजो य अभिमानीया माया क कीयो य पबामान्य ।

अक्षरि एष इतिहास कलाया सिर्वाणि प्रकाशं प्रकाशमयस्य ॥ ३० ॥

एवाजिण्डर किंयं पत्रने "इयलीलं सययं न इयययय ।

हनुमन्तो नमः श्रीगणेशाय नमः श्रीगुरुभ्यो नमः श्रीगणेशाय नमः ॥ ३१ ॥

मिहं च न ह्यहं मन्त्रोऽयं सत्यं वाचं विद्वज्जगत् ।

मिहोपहृष्टादि न एव सत्त्वापत्तिरस्तीत्याह ॥ ३ ॥

प्रीति च सम्यक्बन्धुभिः सुखे भवत्यहो इति ।

शुद्धी स सम्यक्प्रमाणम् अथ सप्तमं अध्यायम् ॥ ६॥

॥ इति श्रीमद्भगवद्गीतायां अष्टमोऽध्यायः ॥

इत्य पादः च कायः च पञ्चायः शिराणि ।

आजीवनान्तो निर्निष् सवाल गुण्यो ह्यपी ॥ ४५ ॥

म पक्षतया म पुरमा क्व विपक्षाय विपुन्ये ।

अथ कश्चिन्नमामैश्वर्या चिद्वश्या सुखमस्मिन् ॥ ६५ ॥

[illegible]

१५४४ १५४५ १५४६ १५४७ १५४८ १५४९

५. विभीषण ६. पाण्डु ७. दुर्योधन ८. द्रोण ९. कर्ण १०. युधिष्ठिर

[illegible]

1. *Journal of Management Studies*, 1997, 34, 1, 1-14.

तस्य चित्तं संवृण्वीयते च

समस्यापथाय च स्या अविशेषः ।

सुरि व विष्णुप समसमादौ

आहमप्यथा होय अहं परंति ॥ १० ॥

संज्ञापरम्परापर्यन्तं साधना

अथाहमाहस्य तर्हि एवमुक्तम् ।

विद्युत्कार्य एवं सौ मज्जं पुरस्कृतं

सर्माणि स्यामस्यं न जीवन्मा ॥ १३ ॥

સે તારણે કુળજન્ય શિર્ષિષ્ય

दुष्पुण्यं शूलं कर्ममे अङ्घ्रिष्वर्ध ।

चिरायर्त्तं कम्मवज्जमि अकम्पय

असिञ्जम्युहायस्यै व अग्निमै ॥ १३ ॥ ति वामि ॥

॥ अहमं मायाव्याधिही व्यञ्जायर्थं वामत्तं ॥

॥ परममहार्घ्यं—रागो उद्गमो ॥

धमा न कोहो न मय्यमाणा

‘गुरुस्तथापि विषयं न विदुः’

हो अब ऊ लस्स ब्यापारी

पुनर्नव नवविंशत्यवधाय इति ॥ १ ॥

मै याचि मैह सि दुई बिहना

हृदये हि अय्यसुखं हि जगता ।

होमसालि मिच्छु पादियग्गसाय्वा

कुरीति आस्तावन्त्य तं दुरुच्यं ॥ २ ॥

पञ्चमः अध्यायः ।

सद्वृत्तिः विद्यया च सुखं प्राप्नुयति ।

आपाणमना प्रवृत्त्या
इति शिवाय विधिः

—



1000

कुलपति ५ व ल मिति ६ व इति

२ ४ ५ ६ ७ ८ ९ १०

जे यावि नागं ढहर ति नच्चा
 आसायए से ^१अहियाय होइ ।
 एवायरिय पि हु हीलयतो
 नियच्छई जाइपह खु मदे ॥ ४ ॥
^२आसीविसो यावि परं सुरुहो
 किं ^३जीवनासाओ पर नु कुज्जा ।
 आयरियपाया पुण अप्पसन्ना
 अवोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावग जलियमवक्कमेज्जा
 आसीविस वा वि हु कोवएज्जा ।
 जो वा विसं खायइ ^४जीवियह्वी
 एसोवमासायणया गुरूणं ॥ ६ ॥
 सिया हु से ^५पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्खे ।
 सिया विस हालहल न मारे
 न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
 जो पव्वयं सिरसा ^६भेत्तुमिच्छे
 सुत्त व सीहं पडिबोहएज्जा ।
 जो वा दए सत्तिअग्गे पहार
 एसोवमासायणया गुरूण ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज व सत्तिअग्गं
 न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसन्ना
^७अवोहिआसायण नत्थि मोक्खो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ २ क आसीविसो वावि ३ त च जीवनासाओ, क
 जीवियनासा ४ अ जीवमह ५ क च पावए नो डहेज्जा ६ त च
 भित्तुमिच्छे ७ अ क अवोहिआसानण

अप्यमहा पशुना वा सिप्या वैजसिप्याणि च ।
 मिहिनी उद्यमायादा इहोमस्त कारणा ॥ १३ ॥
 औज बंध बर्ह धीर परिबाधे च दाहने ।
 सिक्नमाया नियच्छति तुला ते लक्ष्यविप्रा ॥ १४ ॥
 ते वि ते नृदं पुर्यति तस्त सिप्यस्त कारणा ।
 सज्जारेति यमनमि तुहा मिहिसवसिप्यो ॥ १५ ॥
 कि पुण अ सुयम्माही अयन्ताहियकामय ।
 मायारिया जं वय मिक्कस् तम्हा ते नायवस्तय ॥ १६ ॥
 नीयं सज्जं यं ठाणं नीयं च आमयाणि य ।
 नीयं च पाय बंदिज्जा नीयं कुज्जा य अंजलि ॥ १७ ॥
 सवपुत्ता कण्ठे तथा उवाहिनामवि ।
 लमेह भवराई मे वणज्ज न पुणं ति य ॥ १८ ॥
 इयज्जा वा पञ्जीयणं चंदुजा बर्हं यं ।
 यं इवुद्धि किक्कणं बुत्तो बुत्तो पवुम्भ ॥ १९ ॥
 आसुधन लकं वा न विसेज्जाय पडिम्भुज ।
 माकूण आमणं नीरो सुत्तुत्ताय पडिम्भुज ॥ २० ॥
 काक उंवावधारं च पडिक्कहित्तणं वैजहि ।
 तीहिं लहिं ज्जायहिं ते ते लंपाडिवाय ॥ २१ ॥
 जिक्की अविर्जीयन्म संपत्ती विविधस्त य ।
 जस्सेय दूहभा वायं मिक्कं ते अमियच्छ ॥ २२ ॥
 अ पाति चण्हं मडडिमारणे
 विसुमे वर साइन हीअवसणे ।
 अविहुवम्म विजय अक्काविण
 जसविमागी न हू मल्ल मावत्ता ॥ २३ ॥
 जिहसज्जती पुज अ बुच्चण
 सुयन्धवम्मा विक्कयमि कोविदा ।
 लणिणु न ओहमिण दूम्भरा
 लडिण कम्मं यत्तुल्लमं यय ॥ २४ ॥ ति वेमि ॥
 प्पज्जभज्जयधम्म विजयसमाहीण विज्जी उईसनी समता ।

इ इ कनी ज व इ य ज व माया व १ न मल्लमग्नि

च याम्भ मिक्कं च मिहिनाय उ न मिमज्जाय व

वज्जना उ मल्ल अ क नीय नीय इयच्छि क व नीय नीय उपाय्य अ

व मयागी

॥ णवममज्झयणं तइओ उद्देसओ ॥

आयरियग्गिमिवाहियग्गी

सुस्ससमाणो पडिजागरिज्जा ।

आलोइय इगियमेव नच्चा

जो छन्दमाराहयई स पुज्जो ॥ १ ॥

आयारमट्ठा विणयं पउजे

सुस्ससमाणो परिगिज्झ वक्कं ।

जहोवइट्ठ अभिकखमाणो

गुरु तु नासाययई स पुज्जो ॥ २ ॥

राशणिएसु विणय पउजे

डहरा वि य जे परियायजिट्ठा ।

नीयत्तणे वट्ठइ सच्चवाई

ओवायवं वक्ककरे स पुज्जो ॥ ३ ॥

अन्नायउच्छ चरई विसुद्धं

जवणट्ठया समुयाणं च निच्च ।

अलद्धुय नो परिदेवणज्जा

लद्धं न विकंथयई स पुज्जो ॥ ४ ॥

सथारसेज्जासणभत्तपाणे

अप्पिच्छया अइलामे वि संते ।

जो एवमप्पाणमितोसणज्जा

सतोसपाहन्नरण स पुज्जो ॥ ५ ॥

सक्का सहेउ आसाइ कटया

अओमया उच्छहया नरेण ।

अणासण जो उ सहेज्ज कटण

वईमण कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तदुक्खा उ हवति कटया

अओमया ते वि तओ सुउद्धरा ।

१ गुरु तु नामायई २ अ रायणिएसु, क स घ रायणिएसु ३ अ घ-
णियट्ठणे; क ग नियत्तणे ४ अ घ सच्चवाई ५ अ चरण ६ अ विकत्थयई; घ-
च विकत्थई ७ च अप्पाणमभि ८ क च आसाण, ग आसाय ९ च हु. १०
अ स मुहुद्धरा

वायापुनस्तानि पुनस्तानि
 वेगादुर्वर्षानि महामयाणि ॥ ७ ॥
 समार्षेणा वयनामिषाया
 कर्णं यदा पुन्यमिदं जयति ।
 यम्मा । न किञ्चा वरमस्तसूरे
 शिर्षिण मा नर्त स पुन्यो ॥ ८ ॥
 भरण्यजार्धं च परमुदत्त
 वरचक्रमा वदित्रीये च मयत् ।
 भागतिनि अधिपकारिणि च
 मास न भासज्ज सदा स पुन्यो ॥ ९ ॥
 भलात्पुण्ण अकृत्तय मयत्
 ओपयुम याव नृपिनिर्ति ।
 ना भाज्ज सी । व य भादियप्या
 भक्तोऽस्त सदा स पुन्यो ॥ १० ॥
 कयति माहु अगुणाहन्ता
 । अन्ताह माहुपुण्ण सुबन्ता ।
 विषा यदा अयममप्यपत्त
 मा रागद्विमाह सदा स पुन्यो ॥ ११ ॥
 तद्वत् वार व महत्तम जे
 इत्थं वम वरुण शिर्षि वा ।
 ना हीलण ना वि य निमण्णा
 वम च काह च चय स पुन्यो ॥ १२ ॥
 ज माज्जया मयण माज्जयति
 जसण कज्ज उ नज्जयति
 न माज्ज माज्जिह मज्जिह
 । अज्जिह मज्जयण स पुन्यो ॥ १३ ॥
 तमि पुन्य पुन्य मराज
 माज्जय माज्जि सुभासिपत्त ।

चरे सुणी पचरण तिगुत्तो

चउक्कसायावगए स पुज्जो ॥ १४ ॥

गुरुमिह सयय पडियरिय सुणी

‘जिणवयनिउणे अभिगमकुसले ।

धुणिय रयमल पुरेकढं

मासुरमउल गहं गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयसमाहीए तइओ उद्देसओ समत्तो ॥

॥ णवममज्झयणं—चउत्थो उद्देसओ ॥

सुय मे आउस तेण भगवया एवमक्खायं । इह खलु थेरेहिं भगवंतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता । त जहा । विणयसमाही, सुयसमाही, तवत्तमाही, आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे णिच्च पडिया ।

अभिरामयंति अप्पाण जे भवंति जिहदिया ॥ ४ ॥

‘चउत्विहा खलु विणयसमाही भवइ । त जहा । अणुसासि-ज्जन्तो सुस्सूसइ, सम्म सपडिवज्जइ, वेयमाराहयइ, न य भवइ अत्तसपगहिण चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुस्सूसइ त च पुणो अहिट्ठए ।

न य माणमपण मज्जइ विणयसमाही आययट्ठिए ॥ ६ ॥

चउत्विहा खलु सुयसमाही भवइ । त जहा । सुयं मे भविस्सइ त्ति ‘अज्झाइयत्वं भवइ, एगगाचित्तो भविस्सामि त्ति ‘अज्झाइयत्वं भवइ, अप्पाण ठावइस्सामि त्ति ‘अज्झाइयत्वं भवइ, ठिओ परं ठावइस्सामि त्ति ‘अज्झाइयत्वं भवइ चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क ष च णिच्च ३ अ हवति ४ त चउत्विहे खलु ५ क स च वेयमाराहइ १ क स इत्थ ७ त अज्झाइयध्वय

॥ दसमं अञ्जयणं ॥

'निकुलम्ममाणाय दुद्धवयणे
 णिच्चं चित्तसमाहिओ हवेज्जा ।
 इत्थीण वत्तं न यावि गच्छे
 वत्तं नो पडियायड जे स भिक्खु ॥ १ ॥
 पुट्ठविं न खणे न खणावए
 सीउदगं न पिए न पियावए ।
 अगाणिसत्थं जहा सुनिसियं
 तं न जले न जलावए जे स भिक्खु ॥ २ ॥
 अनिलेण न विए न वियावए
 हरियाणि न छिन्ते न छिन्दावए ।
 बीयाणि सया विवज्जयन्तो
 सच्चित्तं नाहारए जे न भिक्खु ॥ ३ ॥
 वहणं तसयावराण होड
 पुट्ठवीतपकट्टुनित्तिथारणं ।
 तन्हा उट्ठेसियं न भुंजे
 नो वि पए न पयावए जे स भिक्खु ॥ ४ ॥
 'रोडयनायपुत्तवयणे
 'अप्पसमे मन्नेज्ज छप्पि काए ।
 पञ्च य फाले महच्चयाई
 पञ्चात्तवसंवरए जे स भिक्खु ॥ ५ ॥
 चत्तारि वमे नया कत्ताए
 धुवजोगी य हवेज्ज दुद्धवयणे ।
 अहणे निज्जायसुवरए
 निहिजोगं परिवज्जए जे स भिक्खु ॥ ६ ॥
 चन्मड्ढिटी सया अमूटे
 अत्थि हु नाणे तवे संजमे य ।
 तवत्ता झुणड पुराणपावणं
 मणवयकायसुसंनुडे जे स भिक्खु ॥ ७ ॥

१ व न च निष्पन्ना ॥ २ व च पडियादिपड ३ अ क च न
 णि न बीयादप ४ व नादगण ५ अ क च च पुट्ठविं ६ न रोडय
 नाड; य रोडयनाप ७ अ क च च अचवने ८ च पडियादिपड

तद्वत् असर्वं पापमेव वा

विबिधं तान्म तान्म तान्मिहा ।

दोही महां सुप परे वा

तं न विहे न मिहान्नरं न स मिहन् ॥ ८ ॥

तद्वत् असर्वं पापमेव वा

विबिधं तान्म तान्म तान्मिहा ।

छात्रिय तान्मिहान्नरं भुजे

मोक्षवा तान्मिहान्नरं यं न स मिहन् ॥ ९ ॥

न प बुद्धिर्हियं कई रुद्धिर्मा

न य हृष्यं मिहान्नरिय पठति ।

तान्मिहान्नरं तान्मिहान्नरं

यत्ततं तान्मिहान्नरं न स मिहन् ॥ १० ॥

नो तद्वत् नु तान्मिहान्नरं

अन्मिहान्नरं तान्मिहान्नरं यं न स मिहन् ॥ ११ ॥

मयमेव तद्वत् तान्मिहान्नरं

तान्मिहान्नरं तान्मिहान्नरं यं न स मिहन् ॥ १२ ॥

पठित पठितमिहान्नरं तान्मिहान्नरं

नो तद्वत् तान्मिहान्नरं तान्मिहान्नरं

विबिधं तान्मिहान्नरं तान्मिहान्नरं

न तद्वत् तान्मिहान्नरं तान्मिहान्नरं ॥ १३ ॥

अन्मिहान्नरं तान्मिहान्नरं

मयमेव तद्वत् तान्मिहान्नरं तान्मिहान्नरं

पुद्धिमम सुर्मा तान्मिहान्नरं

अन्मिहान्नरं तान्मिहान्नरं तान्मिहान्नरं ॥ १४ ॥

अन्मिहान्नरं तान्मिहान्नरं तान्मिहान्नरं

ननु तद्वत् तान्मिहान्नरं तान्मिहान्नरं

विबिधं तान्मिहान्नरं तान्मिहान्नरं

तद्वत् तान्मिहान्नरं तान्मिहान्नरं ॥ १५ ॥

न तान्मिहान्नरं

न तान्मिहान्नरं ॥ १५ ॥

हत्यसंजए पायसजए
 वायसजए संजइदिण ।
 अज्झप्परए सुसमादिचप्पा
 सुत्तर्थं च यियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्छिण अग्निहे
 अन्नायउज्ज 'पुल्लनिप्पुलाण ।
 कयविक्रयसन्निहिओ त्रिरए
 सव्यसगावगए य जे म भिक्खू ॥ १६ ॥
 'अलोलो भिक्खू न रसेसु गिद्धे
 उच्छ चरे जीविय नाभिकर्त्ता ।
 शई च मक्कारण पृयण च
 चण ठियप्पा 'अग्निहे जे स भिक्खू ॥ १७ ॥
 न पर वणज्जामि अयं कुसीले
 'जेणन्नो कुप्पेज्ज न त वणज्जा ।
 जाणिय पत्तेय पुण्णपाय
 अत्ताण न समुक्खसे जे म भिक्खू ॥ १८ ॥
 न जाइमत्ते न य म्भमत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सव्वाणि त्रिवज्जयतो
 धम्मज्जाणरण य जे स भिक्खू ॥ १९ ॥
 पवेयए 'अज्जपय महामुणी
 धम्मे ठिओ ठावयई पर पि ।
 निक्खम्म वज्जेज्ज कुर्मिललिङ्ग
 न यावि 'हामंकुहए जे स भिक्खू ॥ २० ॥
 त देहवास असुअ असासय
 मया चप निच्चहियठियप्पा ।
 छिदिनु 'जार्हमरणस्स वधण
 उवेइ भिक्खू अपुणागम गइ ॥ २१ ॥ ति वेणि ॥
 ॥ समिक्खू अज्झयणं दसम समत्त ॥

१ अ. पुल्लनिप्पुलाइ, य पुल्लनिप्पुलाए २ क स य सन्निहिओवरए ३ अ.
 क अलोलो ४ च अग्निहे स ५ च जेणन्न कुप्पेज्ज ६ स च अज्जपय ७
 च हासकुहए ८ न मण सवधण

॥ रश्मिका बुद्धिया पदमा ॥

इह ललु मो पञ्चपर्वं उप्यङ्गुवत्तेणं संसमे अत्तसम्भवे
 सेनं ओद्दुत्तुप्यदिप्पा अजोद्दुत्तुप्यं वेद इदरस्तिवर्गहसुपीयप
 मारुत्तुप्यं इमां अद्दारस टाप्पां समं संपत्तिहोदिप्यत्तं मवति ।
 तं अद्दा ।

ईं मो इत्तमाय इत्तमीप्पी ॥ १ ॥

ललुस्तया इत्तरिवा दिद्दीवं कामभोया ॥ २ ॥

सुग्गो य सायवहुत्त मवत्ता ॥ ३ ॥

इमं य मे इत्तं न विरकाहोवद्दा मविस्स ॥ ४ ॥

ओममज्जपुराज्जा ॥ ५ ॥

वेत्तस य पहिपाययं दिद्दीवं ॥ ६ ॥

अद्दरावत्तोवत्तपवा ॥ ७ ॥

इत्तमे ललु मो निद्दीवं धम्मे निद्दिवाधमग्गे वत्तेतावं ॥ ८ ॥

आपेजं से वद्दाय होइ ॥ ९ ॥

संजये से वद्दाय होइ ॥ १० ॥

सावज्जे निद्दिवात्त निट्ठवत्ते परिवाय ॥ ११ ॥

वत्ते निद्दिवात्ते मोक्ख परिवाय ॥ १२ ॥

सावज्जे निद्दिवात्ते अज्जवज्जे परिवाय ॥ १३ ॥

अद्दसाट्ठारणा निद्दीवं कामभोया ॥ १४ ॥

पत्तं पुण्णपाय ॥ १५ ॥

अविचयं ललु भा मज्जयाज्जोत्तिव सुत्तमज्जवत्तुवत्तवत्ते ॥ १६ ॥

वा य ललु पांज कम्म पत्तं ॥ १७ ॥

पावाज य ललु भा वद्दायं कामात्तं पुत्तिं इत्तिवत्तवत्तं
 'इत्तवत्तवत्तं' वद्दायं मोक्खा, नत्तिवत्तवत्तं, वत्तवत्तं य लोस-
 ता । अद्दारम्मं पय मवत्त ॥ १८ ॥ वद्दायं 'पय' तिद्दीवी ।

जया य वद्दायं धम्मं अज्जवज्जे मोक्खारणा ।

मे ललु मुत्तिउत्तं वाज आपेजं नावहुत्ता ॥ १९ ॥

य पत्तामज्जं य इत्तिवत्तं य इत्तिवत्तं । य ललुवत्तं य
 इत्तिवत्तं य ललु वत्तं य ललु वत्तं । य ललुवत्तं य ललुवत्तं, य ललुवत्तं
 य ललुवत्तं य ललुवत्तं । य ललुवत्तं य ललुवत्तं । य ललुवत्तं
 य ललुवत्तं । य ललुवत्तं । य ललुवत्तं । य ललुवत्तं । य ललुवत्तं ।

जया ओहाविओ होइ इंदो वा पढिओ छमं ।
 सन्धधम्मपरितप्पहो स पच्छा परितप्पइ ॥ २ ॥
 जया य वंदिमो होइ पच्छा होइ अवदिमो ।
 देवया व 'च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
 जया य पूइमो होइ पच्छा होइ अपूइमो ।
 राया व रज्जपव्वमठो स पच्छा परितप्पइ ॥ ४ ॥
 जया य माणिमो होइ पच्छा होइ अमाणिमो ।
 'सेहि व्व कच्चढे वूढो स पच्छा परितप्पइ ॥ ५ ॥
 जया य येरओ होइ समइकंतजोव्वणो ।
 मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
 जया य 'कुकुडवस्स 'कुतत्तीहिं 'विहम्मइ ।
 हत्थी व वंधणे वद्धो स पच्छा परितप्पइ ॥ ७ ॥
 'पुत्तदारपरिकिण्णो मोहसंताणसंतओ ।
 पंकोसन्नो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
 अज्ज याहं गणी हंतो भावियप्पा बहुस्सुओ ।
 जइ ह रमतो परियाए सामण्णे जिणदेसिए ॥ ९ ॥
 वेवलीगसमाणो उ परियाओ महेसिए ।
 रयाणं, अरयाणं च 'महानरयसारिसो ॥ १० ॥
 अमरोचमं जाणिय सोक्खमुत्तमं
 रयाण 'परियाए तहारयाणं ।
 निरयोवमं जाणिय दुक्खमुत्तमं
 रमेज्ज तम्हा 'परियाय पंडिए ॥ ११ ॥
 घम्माउ भट्ठ 'सिरिओ अवेय
 जन्नगिविज्झायमिवप्पतेयं ।
 हीलति णं दुव्विहिय कुसीला
 वाहुद्धियं घोरविसं व नागं ॥ १२ ॥
 इहेवधम्मो अयसो अकित्ती
 इस्सामधेज्ज च पिहुज्जणम्मि ।

१ स च घुया २ स सिद्धि ३ च सेही ४ उ घ कुकुडवस्स ५ स, कुत्तितीहिं, ६ कुत्तितीहिं. ७ घ घ विहम्मइ ८ च पुत्तदारपरिकिण्णो ९ घ घ जहानिरयसारिसो ८ स घ परियाइ, च परियाइ ९ स घ सिग्गिओ अवेय

तन्हा आचारपरक्रमेण संवरत्तमाहिवहुलेण ।
 चरिया गुणा य नियमा य हाति साहण वृत्त्या ॥ २ ॥
 अणिएयवासो नमुयाणचरिया
 अन्नायउज्जं पडरिक्खा य ।
 अप्योवही कलहविवज्जणा य
 विहारचरिया द्दस्सिणं पनन्था ॥ ५ ॥
 आइण्णओमाणचिवज्जणा य
 ओसुत्तादिट्ठाहडमत्तपाणे ।
 संत्तवृक्कण्येण चरेज्ज भिक्खु
 तज्जायत्तंसट्ठ जइ उएज्जा ॥ ६ ॥
 अमज्जमंत्तास्ति अमच्छर्गया
 अमिक्खणं नित्तिगड्ढया य ।
 अमिक्खणं काउत्तगकारो
 चज्जायजोणं पयओ हवेज्जा ॥ ७ ॥
 न पाडिअवेज्जा नयणात्तणाए
 सेज्जं नित्तेज्जं तह भत्तपाणं ।
 गामे कुले वा नगरे व डेत्तं
 म्मत्तमावं न काट्ठिचि कुज्जा ॥ ८ ॥
 गिहीणो देशावडियं न वृज्जा
 अमिवायण वड्ढेण पूयणं वा ।
 असंकिलिट्ठेहिं सुमं यत्तज्जा
 सुणी चारित्तम्म जओ न हाणी ॥ ९ ॥
 न या लमेज्जा भिडणं सहारं
 गणाहियं वा गुणओ मत्त वा ।
 एक्को वि पावाइं विवज्जयंतो
 विहरेज्ज कामेसु अत्तज्जमाणो ॥ १० ॥
 संवच्छर चावि पर पमाणं
 वीर्यं च वानं न तहि वमेज्जा ।
 सुत्तस्स मग्गेण चरेज्ज भिक्खु
 सुत्तत्त अत्थो जह आणवइ ॥ ११ ॥
 जो पुञ्चरत्तावरत्तकाले
 तपेहइ अप्पगमप्पणं ।

किं मे कर्तुं किं च मे विवर्तितं
 किं नैकविजये न समावृणामि ॥ १२ ॥
 किं मे परौ पाशौ किं च अप्या
 किं चाहं पण्डितं न विवर्तयामि ।
 उच्यते सर्वं भद्रं पाशमापी
 भणायकं नो पण्डितं कुरुता ॥ १३ ॥
 उच्यते पाशे कश्चिदप्युच्यते
 कायस्य दायो भू मावृणामि ।
 कथं च बीरी पण्डितोऽप्युच्यते
 भावयन् विवर्तयन् कुरुता ॥ १४ ॥
 उच्यते पाशे नो विवर्तयन्
 पण्डितो न पण्डितो विवर्तयन् ।
 तमाहुः तमेव पण्डितोऽप्युच्यते
 ना जीर्णं सज्जमानो विवर्तयन् ॥ १५ ॥
 अप्याहुः कुरुता सज्जमानो विवर्तयन्
 पण्डितो न पण्डितो विवर्तयन् ।
 अरुणोऽप्युच्यते सज्जमानो विवर्तयन्
 मुनिपुत्रो न पण्डितो विवर्तयन् ॥ १६ ॥
 पण्डितो न पण्डितो विवर्तयन्
 बीरी पण्डितो विवर्तयन् ॥

नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ १ ॥
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ २ ॥
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ ३ ॥
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ ४ ॥
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ ५ ॥
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ।
 नमोऽस्तु ते वसुदेवाय विवर्तयन् पण्डितो न पण्डितो विवर्तयन् ॥ ६ ॥

A short note on the Vaitālīya metre.

1. *Origin of the Vaitālīya and the Gāthā metres*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatrī and even feet of Jagatī to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhist Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Niryuktis in connection with them. These Gāthā metres consisted of 14 mātrās in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatrī and the Jagatī metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitālīya to Gāthā*.—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitālīya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatrī and the Jagatī having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitālīya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitālīya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

NOTES

CHAPTER I.

The title of the book is दमवेआलिअ (Sk. दर्शनकालिक) The traditional view explaining the term दमवेआलिअ is put forth by the निर्युक्ति in Gāthās 12-14 सामाज्य-अणुक्रमओ वण्णोउ विगयपारि-सोएउ । निज्जुई किर सेज्जभवेण दत्तमालिय तेण ॥ जेण व ज व पडुया जत्तो चावन्नि जह य ते ठविया । सो त च तओ ताणि य तहा च उम्मसो कहयव्व ॥ सत्तमव गणधर जिणपटिमाउमणेण पडिउद्ध । मणगपियरं दममालियम्म निज्जुहग र्हे ॥ The story can be briefly given as follows — Vardhamāna, the last Tirthankara had his pupil सुधर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu, Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among the householders. He thought of a Brāhmaṇa named सेज्जभव (Sk. शत्रुभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जभव at Rājagṛha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जभव and on being refused they should exclaim "alas! Religious Truth is not known!" and walk away. The pupils did as they were instructed. सेज्जभव was set a-thinking and he approached his teacher and asked him about the Truth. The teacher said at first that the Vedas were the Truth. सेज्जभव thereupon drew out the sword and repeated the question. The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth. He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him. He then became a monk and came to possess the knowledge of the Fourteen Pārvās. The relatives of Uṇḍinī / It was much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (अल्प) felt the presence of foetus. She was pregnant at the time and duly gave birth to a son who was named अल्प on account of the remark अल्पमेति मम (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become a monk, the boy left his home to see his father whom he met in the city of Champa. The boy also became a monk. The father-monk by his spiritual vision came to know that the boy had only 14 of six months' store, and hence, he extracted religious precepts from the Pārvā books hurriedly irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As a consequence, the composition of Uṇḍinī came to be known as Uṇḍinī. As the number of chapters—encompassing the two appendix chapters—is ten, the name given to the Sūtra is Dasaveāliya-sūtra (Sk. दशवलीय-सूत्र). The Niryukti calls the book by the name दशवलीय also. The book has 10 chapters—designated by the word अष्टाध्याय (Sk. अष्टाध्याय). The Niryukti states the following regarding the extraction of the matter of the book from the Pārvā books—
अष्टाध्यायानुष्ठातुं विष्णुः द्वेऽष्टाध्याययोः । अष्टाध्यायानुष्ठातुं विष्णुः ५ एवम्
विष्णुः ५ अष्टाध्यायानुष्ठातुं विष्णुः द्वेऽष्टाध्याययोः ५ । अष्टाध्यायः विष्णुः अष्टाध्यायः ५
अष्टाध्याययोः ५ विष्णुः विष्णुः अष्टाध्याययोः अष्टाध्याययोः । एव विष्णुः
अष्टाध्यायः अष्टाध्यायः ५ विष्णुः 16-18

St. 1 The term dharmas as here defined and explained to be collection of three things—abstinence from injury, self-restraint and austerities. The term अहिंसा (abstinence

from injury) refers to the general attitude of mercy to living beings, known technically as प्राणातिपातादिरानि or प्राणिदया which forms the First Vow in Jainism. The term सयम (self restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word संयम is equivalent to आश्रवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions cf, दुर्गतिप्रवृत्तान् जीवान्यस्माद्वारयतं तन् । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत ॥

St 2-3 रस आविश्यद् (Sk रसं आपिब्रूति) sucks the flower-juice. The word भ्रमण is explained as भ्राम्यन्ति तपम्यन्ति इति भ्रमणा । It is defined as य सम सर्वभूतेषु ऋषेष्वादिषु च । तपधरति शुद्धात्मा भ्रमणोत्तमोऽस्तीति ॥ The word भ्रमण occurs in Pāṇini (II-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prākṛit verse refers to monks of five different sects, cf — "निगय-सक तावस गेरु-आजीव पंचहा समणा" The word मुक्ता (Sk मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion of possession—external as well as internal सतिसाहवो (Sk सन्ति साधव or ग्रान्ति-साधव) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि) cf निर्युक्ति "सति विज्जन्ति त्ति य सति सिद्धि व साहेति" निर्युक्ति 121 दाण० (Sk (दानभयस्तपणे रता) Always given to accepting what is given (दान) what is clean (भक्त 1 e. प्रासुक) and what is free from faults of begging (एषणा) in connection with searching (गवेष्टणा), receiving (ग्रहणैषणा) and use (परिमोक्षैषणा) The two stanzas signify that the monk is to go from house to house in high and low families and accept food, in no way prepared or meant for

St 2-3 The two stanzas define the term चाई [Sk त्यागी] which means भ्रमण or साधु. He is not a real त्यागी or भ्रमण who does not enjoy splendid garments, ornaments, women, touches etc only because they are not at his disposal, but, he, who abandons these things even when he could enjoy them, is a real Tyāgi.

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name. सुबन्धु was a royal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chānakya and fraudulently burnt him to death. Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die. Subandhu tried the truth of the statement, and the man, whom he placed in charge, died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu & those who do not enjoy only because they cannot afford to do so are not real 'Tyāgins', but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अचञ्दा [Sk अचञ्दा or अस्वयया] not at one's disposal as opposed to साक्षीण [Sk. स्वाधीन] at one's disposal. The form अचञ्दा is Nom pl. and qualifies ये (साधव). It is used in the literal sense अस्वयया here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects'. The Nom pl can be understood to be used for the Acc pl and the word अचञ्दा would then qualify the word पदार्थान् taken as understood, meaning अनारम्भवदान् or अवियमाणा. Stanza No 2

St 5 आयाचयाही [Sk आतापय] Mortify the flesh by bodily austerities. चय मोअमल्ल [Sk त्यज सौकुमार्ये] Abandon delicateness of the body Many manuscripts read सोगमल्ल The word सोगमल्ल is frequently used in Prakrit and it is also explained in Prakṛta-prakāśa In all, there are four alternative forms — मोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल कामे० Overcome desires and, at once misery is automatically overcome (कामिय = कान्त) सपराय [Sk सपराय] (1) worldly life (2) fight with emotions

St 6-11 Stanzas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk राजीमती, too, became a nun and started for the mountain रैवतक or Girnar where अरिष्टनेमि was gone On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her She baffled his attempt by offering him a drink in which she spat in his presence रथनेमि did not accept the drink saying that she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि For a detailed account see उत्तराध्यायन ch XXII

The passage in the उत्तराध्यायन might be an earlier one The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Daśavaikālika are identical with stanzas 41 to 44, 46 and 49 respectively of the Uttarādhyāyana पक्खदे appears to be used for पक्खदेति or पक्खदेज्जा The stanza means that serpents belonging to the Agandhana family would rather throw (पक्खदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of

refers to such Śādhana as he has taken the vow
 monk for livelihood. Of वादीविमलमणिमण्डितं येन
 यदि वदीयमानं कसेकं न हे स्यात्ति ग्रन्थे एवैराशिरातिं विधि
 [Śikṣāpūrvakam] put at the back, throw away. The as-
 mentator Haribhadraśāstr reads विधिद्वयं as one
 explain it f. llava—विधिं लोके इति इदमपि
 एतत् इति एतिवदति. It can however be taken separate
 as वा ।

५ ६ इयं वैश्व । कथा प्रका । Lit. with the same
 light I bring it. as all objects परिचयते—The
 Nyaning of परिचय the present part of कृ (प्र) with
 appears to be as if the G as g as all the com-
 mon pl n is विन (न) (एव) as many times used
 as विदुः (possibly it may be). The words
 नृ लोके एतत् to all story of merchant boy
 son to his young wife and became monk. The
 monk openly proclaimed as taught by his pre-
 ceptor.

॥ ॥ She is of course now as I have but all
 inwardly thought वा विनृ नृ निरी । She is mine and I
 am here and (alt very much for having abandoned
 as consequence he returned to his village and
 the public well woman—who fact was his
 but whom he did not recognise—about his wife's
 question whether the daughter of so and so was living
 not. If answer was the affirmative, he would
 become householding again. The woman recognised
 and thought that if she gave the correct reply he
 would know. Hence she replied that the girl
 acquired about was given to another. Thereupon
 appreciated the remark of his preceptor एतत् the
 of which was brought home to him. The stanza
 that if monk paribhoga were to think of love, he
 contemplates the line एतत् and at once with
 his mind from the woman he thought of.

It is interesting to note that in the Hindu mythology मन्धकटुणि is the name of the Yādava clan to which बलराम and कृष्ण belonged, while उग्रसेन was the name of the father of कृष्ण and देवकी मा कुले गन्धना होमो [Sk मा (आवां एकेकप्रधानकुले) गन्धनौ (i. e. गन्धनसर्पसदृशौ) भूव] Let us not be गन्धन snakes in our noble families. Of "जह न सप्पत्तुद्धा होमो ति मणिय होइ" Ms ख reads सयम, for सजम, throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हद refers to an aquatic plant The writer of the Vrtti explains it as a kind of grass which leans before every breeze that comes from any direction The word occurs in प्रज्ञापना I, and उत्तरा० II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St. 10 संजयाए [Sk सयताया] Of the self-restrained nun The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri

St. 11 पुरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it

CHAPTER III

St 1 Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्णुमुक्ता)

word समान दन्तशोधना [Sk दन्तप्रसादन] the cleaning of teeth
 संसृष्टा [Sk. संसृष्ट] Query about a layman of a prohibited
 nature or query about self पर्यगता [Sk प्रत्येक] looking

St. 4 आशय [Sk अष्टपर or अर्थपर] gambling by playing
 with counters (मारिण), or making remarks about politics
 नलीए [Sk. नालिना] A special variety of playing with dice,
 where the dice are cast on the ground through something
 like a tube The line अष्टावगतालीए छाम्म य धारणद्वारा appears to
 be the line read generally by the Manuscripts, which
 sounds like a line of the Arya metre धारणद्वारा [Sk
 धारणायाय] The commentator हरिमद्र looks upon धारणद्वारा as
 archaic for धारणनयाय He explains it as 'holding the
 umbrella for a sinful purpose' holding it when unrequired
 The writer of the Vrtti translates the word as धारणनयाय,
 and explains it as 'holding the umbrella for a purpose'
 It is likely that there might have been the reading 'छातस्य य
 धारणं जगत्' making the line a line of आर्यामीति तेगिन्ट [Sk
 चिकित्सा] Treatment of the disease पागदा [Sk उपानदी] shoes on
 the feet-गमाम्भं च जोरुणो [Sk गमाम्भं ज्योतिष] Kindling of fire.

St 5 संज्ञायर [Sk संज्ञायर] A layman who gives residence
 to the monk आमदी [Sk आगन्धी] A raised seat गिरुतरनिसेजा
 [गृहान्नगनियया] (1) Sitting at a place other than one's own
 residence (2) Sitting at a place between two houses,
 उज्ज्वन [Sk उज्ज्वन] Rubbing so as to remove the dirt

St 6 वेयावडियं [Sk वेयावृय] Service Doing any service
 to the householder, just as begging food for him, is prohi-
 bited. The word वेयावडिय occurs frequently and is explained
 by commentators as वेयावृय in Sanskrit The word rather
 corresponds to Sk. वेयावृत्य or व्यावृत्ता आजीववृत्तिया [Sk
 आजीववृत्तिता] Maintaining oneself by following the occupa-
 tion of the caste or family तत्तानि [Sk. तत्तानि तृप्तभोजितम्]
 Drinking that water which is heated (तप्त) no doubt, but
 which is not finished or accomplished in purity The

word *अन्वेषण* [Sk. *अन्वेषण*] the cleaning of the
कुण्ड [Sk. *कुण्ड*] Query about a hymn of a prohibited
 nature or query about a hymn [Sk. *अन्वेषण*] looking

St. 4. *अन्वेषण* [Sk. *अन्वेषण*, or *अन्वेषण*] gambling by playing
 with counters (*गणत*), or making remarks about politics
अन्वेषण [Sk. *अन्वेषण*] A special variety of playing with dice
 where the dice are cast on the ground through something
 like a tube. The line *अन्वेषणं गणतं गणतं गणतं* appears to
 be the line read generally by the Manuscripts which
 reads like a line of the *Arta* metre *अन्वेषण* [Sk.
अन्वेषण] The commentator *दण्ड* goes upon *गणतं* as
 archaic for *गणतं*. He explains it as 'holding the
 umbrella for a sinful purpose' hold it when unrequired.
 The writer of the *Arta* translates the word as *अन्वेषण*,
 and explains it as 'holding the umbrella for a purpose'.
 It is likely that there might have been the reading '*अन्वेषण*
अन्वेषण' making the line a line of *अन्वेषण* *अन्वेषण* [Sk.
अन्वेषण] Treatment of the disease *अन्वेषण* [Sk. *अन्वेषण*] shoes on
 the feet *अन्वेषण* *अन्वेषण* [Sk. *अन्वेषण* *अन्वेषण*] Kindling of fire.

St. 5. *अन्वेषण* [Sk. *अन्वेषण*] A hymn who has a residence
 to the monk. *अन्वेषण* [Sk. *अन्वेषण*] A raised seat. *अन्वेषण*
 [Sk. *अन्वेषण*] (1) Sitting at a place other than one's own
 residence (2) Sitting at a place between two houses,
अन्वेषण [Sk. *अन्वेषण*] Rubbing so as to remove the dirt

St. 6. *अन्वेषण* [Sk. *अन्वेषण*] Service. Doing any service
 to the householder, just as begging food for him, is prohi-
 bited. The word *अन्वेषण* occurs frequently and is explained
 by commentators as *अन्वेषण* in Sanskrit. The word rather
 corresponds to Sk. *अन्वेषण* or *अन्वेषण* *अन्वेषण* [Sk.
अन्वेषण] Maintaining oneself by following the occupa-
 tion of the caste or family *अन्वेषण* [Sk. *अन्वेषण* *अन्वेषण*]
 Drinking that water which is heated (तप्त) no doubt, but
 which is not finished or accomplished in *अन्वेषण*.

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पचामव• (Sk. पञ्चास्रवपरिहृता or ज्ञातपञ्चास्रवा) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings,' 'telling a lie' etc The word in short, refers to the Five Great Vows characterized by a complete abstinence from the five items—हिंसा, मृषावाद, वदतादान, मैथुन and परिग्रह तिगुता (Sk. त्रिगुमा) characterized by the Three Guptis. छसु सजया [Sk. पदसु मयता] Restrained towards the six groups of living organisms as described in the next chapter पचनिग्रहणा [Sk पचनिग्रहणा] Restraining the five senses धीरा courageous The commentator explains the word as धिया राजन्तीति धीरा.. रज्जुदामिणो [Sk ऋजुदर्शिन] Seeing the straight thing viz. मोक्ष, i. e striving for Release

St 12 पडिसलीण [Sk प्रतिमलीन] Staying in their place of residence

St 13 परिसहरिकुदना [Sk. परिपहरिपुदान्ता or दान्तपरिपहर्गिष्व] Who have checked down the enemies in the form of the twentytwo Parisshas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyayana Cb II

St 14 सव्वदुक्खणपहीणट्ठा [Sk. सर्वदुःखप्रहाणार्थीय] All commentators translate the word पहीणट्ठा as प्रज्ञयार्थम् पहाण would be a better reading, although not found in the manuscripts पक्रमेति [Sk प्रक्रमन्ति] Strive

CHPATER IV

There is given the description of धर्मे or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed. As the

of the combined words आद्यमेनेण such as (1) by the long-lived one, or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आयुगता] or (3) by the considerate one (आमृता) in which case the word is to be read as आयुष्मेनेण मासवेणे [Sk काश्यपेन] by one whose Gotra name is काश्यप. सुअकृताया [Sk सुआह्याता] well explained in the assembly of gods, men and asuras. The word अस्त्राय frequently occurs for आह्यात in the Āgamas धम्मपण्णत्ती [Sk धर्मप्रज्ञप्ति] because it leads to the knowledge of religion. The Nom sing धर्मप्रज्ञप्ति is used here for the Abl sing धर्मप्रज्ञप्ते in the sense of हेतु or reason मेय मे अहिञ्जिउं [Sk श्रेयो मे अयेतुं] it is beneficial for me to read

चित्तमतमकृताया (चित्तवती आह्याता) is said to be possessed of mind or sensation. The word चित्तमत in the neuter gender is archaic or the word might be चित्तमेन only, with an additional nasal. The writer of the वृत्ति notices the reading चित्तमतमकृताया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमात्रा, स्तोत्रचित्तेत्यर्थः । पुडोसत्ता [Sk पृथक्सत्त्वा] with several distinct living organisms. The word occurs at several places in the आचारादिसुत्र सत्यपरिणय (Sk ब्रह्मपरिणय) working of the destroyer. Fire, sunshine, wind, salt etc are mentioned as ब्रह्म or destroyers of life in connection with the earth of नियुक्ति— दग्न्य सत्यग्निविष नेहविलस्तारलोणमाईअ ॥ अग्गवीया [Sk अग्रवीजा] having seed at the end such as फोरंटक and other plants. This and the subsequent words mention the variety of the vegetable kingdom

अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses, as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कंते, पडिक्कंते etc which refer to the various kinds of movements परमाहम्मिया [Sk परमधर्मिका] desirous of happiness (परम). The lengthening of the last

They are mentioned quite casually in the Paddhati
Pāṇiniya—*the word for taking the place of* etc.

Section 6 अन्नं च अन्नं आभोजनं from taking food at
night is here mentioned immediately after the Five Great
Vows as of equal importance. It is called simply *anna*
(अन्नं) some manuscripts call it *anna* (अन्नं)
but neither five are called by that name. अन्नं च
[Sk. अन्नं च] तस्मात् तस्मात् [Sk. तस्मात्] This fourfold division
of food also occurs frequently in the Sūtra literature and
others, as the commentators explain it, to general eatables
like rice, cereals and root-tubers respectively such as
boiled rice, grape juice, date and lotus preparation
अन्नं च [Sk. अन्नं च] For the sake of his
spiritual benefit.

Section 7 This and the following sections describe in
detail the way in which the monk is to avoid hurting the
six groups of living organisms. अन्नं [Sk. अन्नं] a clod of
earth गुरुत्वा [Sk. गुरुत्वा] duty, rolled with dust मित्रं
by a small stick. Some manuscripts read अन्नं also.
The word is entirely Prakrit. Haribhadrasūri, however,
gives the Sanskrit word अन्नं and explains it as अन्नं गुरुत्वा
[Sk. अन्नं] A small iron wire अन्नं [Sk. अन्नं] Collection
आदिना [Sk. आदिना, अन्नं पदयेत्, गुरुत्वा] Should scratch,
carve, shake, or break.

Section 8 ओज [Sk. अन्नं] frost, white dew अन्नं Ice,
snow अन्नं [Sk. अन्नं] mist अन्नं hail-stone अन्नं The
word is explained by the commentators as water coming
out of the earth and appearing on grass blades etc. The
word occurs also in अन्नं अन्नं [Sk. अन्नं] refers to
rain-water अन्नं [Sk. अन्नं] Wat. अन्नं अन्नं [Sk. अन्नं, न
अन्नं, न अन्नं, न अन्नं, न अन्नं, न अन्नं, न अन्नं, न अन्नं,
न अन्नं, न अन्नं] Should neither touch nor clasp, neither press,
nor twist, neither strike nor smash, neither heat nor burn

ments (उपकरण) of a monk संजयमेव [संयत एव or मयतं एव] with self restraint The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas परिदेहि [Sk प्रतिदेह्य] having scrutinized or inspected

St. 1 अजय [Sk अयतन् or अयत] without striving i.e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom sing like विज्जं etc and gives a fairly good sense, it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चित्रमाणो etc पाणभूयाई [Sk प्राणभूतानि] पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk भूत] refers to beings possessed of one sense होद कडुय फलं [Sk भवति कडुफलं] gives a bitter or bad fruit

St 8 जय [Sk यतन् or यतमान] striving or careful See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The Genitive case is used in the stanza for the Accusative case सब्बद्वयप्पभूयस्स [Sk सर्वभूतात्मभूतस्य i.e. सर्वभूतात्मयूत] Looking upon all beings as upon his own Self पिहिआमवस्स [Sk पिहित्तात्मवस्य] who has shut up all possible influx of Karma

St 10 The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above (in stanzas 1 to 8) and summarized elegantly in Stanza 9 The metre of the Stanza appears to be Vaitāliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —) at the end of each foot The only amendment necessary to be made for the sake of the metre is to insert a word like नु after किं and read काही as काहिइ and नाही as नाहिइ काहिइ and नाहिइ [Sk रुमिष्यति and शास्यति] are grammati-

his limbs with water उज्जुमहे (Sk. कृमो) The Nom is used for the Genitive The stanza पञ्चा वि ते is not explained by हरिवंशपुरी and some गणिपत्र in Sanskrit Other गणिपत्र (the manuscript न) have explained it It might have been a later addition The metre आर्षागीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same न दित्वाहिमास [St न दित्वाहिमास] should not injure The Adhyavanna gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them of जने जीवा म्यते नैव आकाशे नीचनाग्निः । जीवामात्मानुते अने दथ विभुरहिंश ॥ This Adhyavanna is also named आहार or धर्मप्राप्ति or नारिद्रधर्म or चरण or धर्म of जीवाजागमिगन्तो आहारो नैव धम्मवग्गती । तमो चरिन्धम्मो चरणे धम्मं अ एगद्धा (निर्मुक्ति at 297)

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food, consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter Manuscript न reads भिक्षु for भिक्ष which may be in a way a better reading, as the word भिक्षु furnishes the subject in the sentence and the adjectives असंभन्तो etc can be connected with it अमुच्छिन्न [Sk. अमुच्छिन्न] Not greedy, not covetous.

St 2 गोअग्गमग्गओ [Sk गोचरप्रगत] Engaged in or moving for alms which is the best course The word अग्ग is taken as an adjective to गोचर by the commentators

Et 3 कुपमावा [Et कुपमावा] to the extent of the distance of one kup or yoke of the cart

Et 4 वायव [Et वायव] pt, ditch. निव [Et निव] Uners place निव mod. Th commentator explains the word as निव place at which water is slightly dried up-
 लव [Et लव] bridge लव [Et लव] another way which is round about and distant

Et 5 त्वा ज्ञेयं द्वा [Et त्वा ज्ञेयं द्वा] when there is another road available The Instrumental is used for the Locative The words द्वा ज्ञेयं might have perhaps been ज्ञेयं व द्वा व originally द्वा [Et द्वा] irregular for द्वा or द्वा and as an adverb] carefully scrutinizingly

Et 6 द्वा [Et द्वा] Sally salute

Et 7 निव [Et निव] when there is an of lower nature like locust etc

Et 8 द्वा [Et द्वा] The locality of public women द्वा [Et द्वा] or द्वा Some manuscripts of II = the reading द्वा which is explained by the commentator in the same way as the reading द्वा द्वा द्वा द्वा द्वा explains the word the first—bringing colibe for the clitoris. The other explanation द्वा द्वा द्वा (pointing an end to colibe) is proposed by the writer of Vini विनि [Et विनि] opposite side of the and by remembrance of the pa. please =

St. 22 विउहित्वाण व (Sk व्यूष वा) after driving away or sitting aside

St. 26 दगमद्वियआयाणे (Sk दग्गमद्विक्काऽऽयानान्) The word आयाण is used here in the sense of 'road' (मार्ग)

St. 27 कपिअ (Sk कलित) The words कपिअ and अकपिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

St. 28 परिमाडिअ (Sk परिमाडेत्थ) Would abandon, would throw on the ground दितियं (Sk दन्ती) The lady who offers The feminine form दितिय is used, as, generally the person offering alms to the monk is a woman

St. 30 चारु (Sk गट्ठ) collecting together घट्टियाणि (Sk घनयित्वा) After shaking The forms मारु, निक्खिप्पित्ता, घट्टियाणि मंणुत्थिया, ओगाददन्ना and चल्दत्ता are all gerund forms घट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Ārya metre The Locative case in the words उदळे etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty, or muddy हरियाल (Sk हरिताल), मणोसिला (Sk मनसिला), हिगुल्ल (Sk हिगुल्ल), मेख (Sk मेखिक), वणिअ (Sk वर्णिअ), सेट्ठिय (Sk श्वेतिका) and सोगट्ठिय (Sk सौगट्टिका) are various kinds of earth असंसद and संसद refer respectively to hands which are clean and which are unclean, being besmeared with condiments and the like. The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्ती मास कालमास, तद्वती If such a woman takes the trouble of stand-

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

St. 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उत्सृष्टिया (Sk. उत्सृष्ट्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओषधिया (Sk. अषध्य) after taking out the fuel रज्ज्या (Sk. रज्ज्यात्य) after kindling the fire प्रज्वालिया (Sk. प्रज्वाल्य) after making the fire ablaze. निवाधिया (Sk. निवाध) after putting out the fire उन्मिचिया निस्मिचिया (Sk. उन्मिच्य निस्मिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk. अपवर्त्य) after putting aside the pot full of boiling liquid ओवत्तारिया (Sk. अवतार्य) after taking down (the pot) from the hearth

Sk 65-69 सम्मग्राए (Sk सम्मग्राय) For the sake of crossing (the particular watery or muddy tract) The words निस्त्रोणि (Sk नि त्रेणि), फल्ग (Sk फल्ग) and पीठ (Sk. पीठ) refer respectively to a small ladder a plank, and a footstool used for ascending a garret, or a floor कील is to be connected with उत्सृष्ट्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (कील) जगन्ति (Sk जगन्ति) living organisms All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्लव (Sk. प्रलम्ब) any fruit hanging from the stem. मात्रेर Vegetable of leaves हुंवाग (Sk हुंवाक) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगवेर (Sk सन्निगेर) Wet ginger मक्कुलि (Sk. शकुलि) A preparation of fried sesamum and sugar फाणिय (Sk. फाणित)

Trecol २५ A Dushi word in the sense of sweet eatable ball]

St 72-74 It appears rather strange that if these verses there is prohibited if monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Suttas did not have any objection to eating flesh and fish which were given to them by the householders? The commentator Haribhaḍḍa removes the difficulty and remarks that the monks in times of famine or etc had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words *gṛha* and *akāṣṭhā* as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles in this rule the two passages is the presence of large percentage of hard matter which is not edible.

St 75-81 These stanzas refer to prohibited drinks *amṛta* (St. *amṛta*) Very sweet as well as very meagre *amṛta* (St. *amṛta*) Water after washing the pot of brown sugar and the like *amṛta* (St. *amṛta*) Water after washing flour or water mixed with flour. The Sanskrit equivalent *amṛta* given by the commentator is not satisfactory although the explanation *amṛta* is quite correct *amṛta* (St. *amṛta*) The word *amṛta* is used in the sense of singing in Prakrit *amṛta* Noun singular or used as an adverb (see note above p. 31)

St 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out clean spot should gently put aside by hand bones, thorns, grass or pebbles and then begin eating the food.

St 87-94 These stanzas describe the way in which monk should eat the alms when he chooses to do so at his residence (*amṛta*) *amṛta* (St. *amṛta*) the spot *amṛta* (St.

भेदा) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by recital of Āgama passages like " इच्छामि पटिकमिदं इरियाव-
 " etc. आमोक्षाणं (Sk आमोक्ष्य) After recounting over sins of omission and commission (अतिचार) in connection with movements and eating आलोए (Sk आलोचयेत्) should relate before the preceptor साहू (Sk. नाथव) The monk is a subject to कुञ्जा चित्रतेण with an affectionate heart साद्वि (Sk. अपरिगृह्णामि) without a violent act such as snatching the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking he is eating honey or ghee as it were, not transferring food from one jaw to another The words तिक्त (Sk तिक्तक) कटु (Sk कटु) respectively mean 'bitter' and pungent In Gujarati and Marathi, the words have quite the opposite senses In Hindi the senses are similar to those existing in Sanskrit and Prākṛit अन्नं पतत (Sk अन्याये) Useful for the conducive to Moksha सूत्र (Sk सूचित) mixed with condiments मधुसूत्रमोजनं (Sk मधुसूत्रमोजनं) made up of jujube powder and ordinary beans मुहालब्ध मुहालब्ध) Obtained without doing any service like story-telling or predicting the future मुहाजीवी (Sk मुहाजीवी) maintaining oneself without doing any service मुहादारी मुहादारी) Giving without getting anything in return An interesting story is given here of a Vaiṣṇava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it The servant came

रहितं मूलं (Sk. मूलं) the bulbous root of the lotus
 मूलं (Sk. मूलं) the bulbous root of Palāśa (‘lar
 गुज मूलं) मूलं (Sk. मूलं) the mustard
 मूलं (Sk. मूलं) Not quite ripe, hence
 of living organ etc. The Sanskrit word मूलं is
 frequently mentioned as an explanation of the word अन्नं
 मूलं The word is a Deśhi one meaning a pod of ground
 etc. and the like. Such a pod is prohibited when it is
 fresh or fried only once दोषः पुष्पं मूलं (Sk. मूलं un-
 boiled दण्डमूलं, निन्दनं, and नीदं are fruits of the 3 respec-
 tively known as कामरक्षिण or शीतं (the silk cotton tree
 मूलं), विन्दनं and मूलं मूलं (Sk. मूलं) cold water which is
 not boiled दण्डमूलं (Sk. मूलं) boiled but not sufficiently
 मूलं which requires bubbles to be seen at least thrice
 मूलं (Sk. मूलं) bread containing मूलं मूलं
 (Sk. मूलं) rough or ordinary oil cake मूलं (Sk. मूलं)
 wood apple मूलं (Sk. मूलं) citron fruit मूलं and
 मूलं respectively mean the मूलं vegetable leaves and
 the मूलं vegetable root दण्डमूलं powder of pomegranate and other
 fruits. The word मूलं (derived from the Sk. root मूलं) means
 powder विन्दनं (Sk. विन्दनं) ‘lar, दोषं गुज दोषं मूलं
 (Sk. मूलं) a kind of fruit. All these fruits are prohibited
 when they are raw.

Sk. 25-31 अनुदानं (Sk. अनुदानं) is used in the Sūtra
 Literature in the sense of alms, or begging स्नात (स्नानं)
 High, noble. नापणे (Sk. नापणे) Knowing the quantity of
 food to be taken. एवमन्तं (Sk. एवमन्तं) Taking care of
 begging alms. The word एवमन्तं is used in the sense of
 ‘pure alms’, ‘faultless begging of alms’ as well as ‘move-
 ment for alms’ इच्छा stands for the instrumental form इच्छाए
 with desire, at his free will न से कुपे (Sk. न अत्यं or तस्य
 कुपेत्) should not be angry with him नानेय दादयं [Sk. ना
 मे इदं दक्षिणं मुद दद्यात् स्वयं (आत्मनः) आदद्यात्] Lest the preceptor
 would take it for himself if it were shown to him.

Sk 32-35 वासुपुष्पा (Sk. वासुपुष्प) The word is taken as the word by the commentator in the sense one looking to his preceptor as selfish thinking the preceptor to be selfish वासुपु (selfish) पु वासु The word may also mean having great self interest or greatly selfish. वासुपु (Sk. वासुपुष्पा) Seeking the lofty thing viz. Moksha. सुपुष्पा (Sk. सुपुष्पा) Staying on coarse things or food. The commentator takes सु (Sk. सु) hard in the sense of वसु self-restraint which is hard to practise पूषप (Sk. पूषप) desiring to be worshipped or honoured.

Sk 36-41 लज्ज (लज्ज) is when witnessed by others. The commentator remarks that asceticism wages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited. वासुपु (Sk. वासुपु) protect & To is an instance of the Anus or substitution for the final which is found in the Skt. Litature the one of Bhagiri's words and is in the

th Anus nat re b ngular Masra] as. Does the prohibition of non-outing drinks imply that such drinks were taken to it in without any objection and by the Buddha only of emergency only? विव (Sk. विव) The Sanskrit is विव of विव to drink is changed into विव the and the विव of विव is Potential 3rd person singular The word विव (विव) will correspond to Sanskrit विव वासुपु (Sk. वासुपु) (विव) The word is used in the

and may be left out आराहेइ संवरं This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk. आराधयति (Prak. आराहइइ primarily)

St 46-49 तवतेणे० The word तेण (Sk स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकिन्विसं (Sk. देवकील्यपम्) a kind of कर्म or सावना which becomes the cause of birth as a lower god The usually used word is देवकिन्विसिया, the word देवकिन्विम being frequently used in the sense of lower gods, Cf उववत्रो देवकिन्विमे in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods चडत्तार्ण (Sk. च्युत्वा) Dropping down to the lower world viz earth एल्लयग (Sk. एल्लयकता) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमायंपि (Sk. अणुमात्रमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter The metre is an archaic one of the वैताल्य type found in the old Sūtras Every foot has here 4 parts—three parts of 5, 5, and 4 Mātrās each and the fourth part consisting of one long letter, each of the three parts has at its end a determinant made up of a short and a long letter (—) The scheme, in short, is (—, —, —, —) For purposes of metre भिक्षवे is to be read as भिखए, बुद्धाण, similarly, is to be read as बुधआण भिक्षवेसणसोहि (Sk. भिक्षपणा-सहि) Purity in begging the alms characterized by avoiding faults of आधाकर्म द्रमदोष etc For the various faults of भिक्षा-विदे उत्तराध्ययन (Ch 1 and 24) तीव्रलज्जगुणव (Sk. तीव्रलज्जागुणवान्) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self-restraint

and mentally कष्टित (Sk. व्याधित) diseased अमरुद्विमा (Sk. अमरुद्विमा) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirety all the various Gunas (i. e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy. These Gunas are 18 as mentioned in the next stanza.

St. 7 जादं बालोपरवृत्तं (Sk. यानि बालोपरवृत्ति) lit, 'which a weak man breaks' or 'in connection with which the weak man commits mistakes'

St. 8 वयस्यः This stanza occurs in the Niryukti and is not commented upon by Haribhadrasūri. It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिरप्या' is put after the stanza. As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here. The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc., avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza.

St. 10 मरिजिदं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive, but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिज्ज, मरेत् (Sk. मर्तुं to die). मरिजिदं may have been peculiarly used in Prakrit to convey the passive sense 'to be killed.'

St. 13-16 उग्रादसि (Sk. अवग्रह) At the place of residence अजादया probably stands for अजादय (अयाचित्वा) without begging, the lengthening of the vowel being due to its

in all three ways —injuring them oneself, causing injury through others or allowing injury to be done by others. **वज्रम्** (Sk वज्रम्) visible, **जालम्** (Sk जालम्) lustrous, **वर्णम्** (Sk वर्णम्) Fire. The commentator explains the word **अपराधम्** Sinful, in this case the word **जालम्** may be supposed to have originally been read as **जालम्** (Sk जालम्). The epithets in the next line—'a very sharp unassailable weapon piercing from all sides' can justify the use of the word **वर्णम्** 'sinful,' as qualifying fire **अपराधम् वर्णम्** (Sk अपराध-वर्णम्) explained as **अपराधम्** by **वर्णम्** a weapon assailing from all sides as seen from the stanza that follows **अपराधम्** (Sk अपराधम्) in the four sub-quarters, the Genitive stands here for the Locative, there can be taken the Accusative also, the vowel at the end of **अपराधम्** being lengthened for metrical purposes **आपानम्** (Sk आपानम्) stroke, destruction. **वर्णम्** (Sk वर्णम्) for purposes of light and heat. **वर्णम्** (Sk वर्णम्) Nor do they desire to ask others to fail **न ते मादम्** (Sk न ते मादम्) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St. 47-53 There are given above twelve out of the eighteen items which refer to the **मुख्यम्** (principal merits) of the monk. There are given now the remaining six items which refer to the **उत्तराङ्गम्** (subordinate merits) **अभ्युपगच्छ** (Sk अभ्युपगच्छ) disallowed. The vowel **अ** is omitted for purposes of metre **अवर्णम्** (Sk अवर्णम्) Unfit for use. There are given by Haribhadranūri two kinds of **अवर्णम्**, (unfitness) of **ते च आत्म्यान् पदुत्तराङ्गम्** । तत्रावर्णो द्विविधः—निमित्तस्यापनाप्य **अवर्णस्यापनाप्यम्** । तत्र निमित्तस्यापनाप्यम् अनशीर्षपट्टनियुक्त्याग्निना आनीतमाह्वानं न गच्छति इति । उक्तं च—अपनाप्यं गच्छ जप पिण्डेण गच्छ जपपापम् । तेनाग्नियानि जतिणो गच्छति न पिण्डादग्निः । उदयदेमि न अणन्दा वागवागे उदयि ना मेदा । निम्नाज्जती पाप टयणाप्यो इमो होद । अवर्णस्यापनाप्यमाह—**आह वत्तारि०॥** **नियाम** (Sk नियाम) given regularly, reserved daily for a monk of Com **नियाममन्त्रितं पिण्डम् मनायन्ति** like, love.

caused by or depending upon विभूषा (decoration) The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhī in the sense of cause or dependence Of the word प्रदीप्यसमुत्पाद, so also of पडिच्च (Pali), पडुच्च or पच्चय (Ardha-Mag)-विषय terrible lit. sticky, difficult to be undone चेअं (Sk. चेत) mind, mental condition. In the second line of the stanza the word चेअ is taken as च and एअ (Sk. एतद्) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration, and hence those saviours of the world never resorted to it, i. e. they never had a mind inclined to decoration.

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, —) at the end of each foot खवति (Sk. क्षपयन्ति) lit. reduce i. e. calm down the ordinarily perturbed soul by those practices of self-restraint सविज्जविज्जा० (Sk. स्वविद्यविद्यानुगता) possessed of the love which knows the soul (स्व=आत्मा) उर (Sk. कृती) In the proper season i. e. in the Śarad season The Loc case affix may be considered to have been omitted, or उउप्पसन्न may be understood as a compound word. सिद्धि Perfection, Liberation विमाणाहं (Sk. विमानानि) Heavens The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection, while others, who have got some Karma remaining, go to some provinces in the twelve Heavens.

(चतुर्थ Sk. चतुर्थ), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 (Sk तथामूर्ति) Apparent, or appearing to be such and such an one The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies

St 6-10 एककालनि (Sk एष्यत्काले) in future time सपयाश्यमद्दे (Sk संप्रनातनार्ये) regarding matters of the present and the past The use of the nasal after अद्य is archaic as found frequently in the Sūtras The commentator Haribhadrasūri notices the reading 'योययोयं तु निदिने' in the place of 'एवमेव तु निदिने' explaining it as 'परिमितया वाचा निदिने' The reading has not been, however, noticed in any of the manuscripts consulted for this edition

St 11-20 कल्पा (Sk पला) Harsh, गुरुबुद्धो (Sk गुरुभूतो-पयानिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact काण Squint. पंडा (Sk पण्डक) Impotent. उग्रहन्मड (Sk उग्रहन्मते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras दनए (Sk दमके) miserable wench दुहए (Sk दुर्भगे) Unlucky girl. The terms अज्जिए, पज्जिए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अज्जिए etc Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

चिन्ता (Sk. प्रमाणात्, चिन्ता) Small twigs with
shoots shooting off from them. एष (Sk. वदेत्) should say

St. 30 पायसाज्ज (Sk. पायसाज्जि) fit to be eaten after
become ripe, which could be eaten after being placed
in pots etc. for some time एषाज्ज (Sk. पेयिषाज्जि) fit to be
drunk Lit having got the proper time for being
drunk एषाज्ज very raw वेदिमाज्जि (Sk. वेदिमाज्जि) fit to be cut or
drunk The commentator explains the word as वेदिमाज्जि or
वेदिमाज्जि. As far as possible the monk is not to speak about
lay things at all. When absolutely necessary, then
only he should speak about them and that too, in the
manner given above so as to avoid temptation to house-
holders to pluck the fruits or eat them. If, on hearing the
words of the monk, the householder plucks them, the monk
would incur the faults परिहरण and the like.

St. 33 अरिपण (Sk. अरिपण) not brooking delay or time,
no longer able to bear the burden of fruits भूत्वा (Sk.
भूत्वा) possessed of raw fruits बहुनिव-
सिक्का (Sk. बहुनिवसिक्का) with many ripe fruits. The lengthening of the vowel
in मा is archaic evidently for purposes of metre. एषज्ज
(Sk. वदेत्) should describe नीलिमाज्जि एषाज्ज (Sk. नीलिमा एषज्ज)
'blue are pods of मूत्रा चोला etc एषज्ज (Sk. एषज्ज) ripe for
cutting विदुग्गज्ज (Sk. विदुग्गज्ज) fit to be eaten like roasted
rice or पादा.

St. 34 ओसज्ज (Sk. उच्चज्ज) free from danger or damage
समासाज्ज (Sk. समासाज्ज) With ripe grains formed inside

St. 35-39 कियं कियं (Sk. कियं कियं) an action which
ought to be performed पणित्त (Sk. पणित्तार्थ) who has put
his life at stake संघट्टि A feast, A festival Lit a place
where animals are put to death वियागरे (Sk. व्याकुर्वन्ति) should
describe पणित्तज्ज (Sk. प्राणिपेया) With water possible to be
drunk by animals बहुवाहज्ज (Sk. बहुवाहिता) With ample
water The form वाहज्ज is very obscurely used उपिलोदया

(Sk. ऋषीणां) With waters overflowing the banks. River (Sk. विष्णु) stretched.

Sk. 41-46 इत्थं (Sk. इत्थं) Well-taken. सुविधि (Sk. सुविधि) Well-accomplished. उपायं वदन् (Sk. उपायं वदन्) should void as being sinful. These words of praise well-done, well-cooked etc. may be used when they are not objectionable i. when no harm is produced, as for example praising the merits of monk and the like. If at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words इत्थं etc. being used, the words वदन् etc. (Sk. वदन् etc.) may be used अवधि (Sk. अवधि) unsolicited, unprepared (showing the ease with which it can be obtained) अविन उपपन्नं creating mental unrest. अनुवि (Sk. अनुवि) thoughtfully. Let after thinking well. The use of the word is an archaic one the form is frequently found in the old Suttas like the Jāṭaka. विन् (Sk. विन्) to be purchased. विन् (Sk. विन्) A remarkable article.

Sk. 47 33 मत्तं (Sk. मत्तं) sleep. वदन्ति (Sk. वदन्ति) Go. पुण्यं (Sk. पुण्यं) Right hand. वदन् (Sk. वदन्) Prosperity. office of. The monk never to express his dissatisfaction as these occur only when they are troublesome to him. वदन्ति his term is commonly used by people in connection with loud talk or lying. The one is qualified for the monk as it is of strictly correct one.

Sk. 34 तत्तन्निष्ठा (Sk. तत्तन्निष्ठा) Language of approval regarding family relations. विद्महे The Abl. case term used in the 1st and 2nd case of these words. There is no change of metre as the chapter is coming to its close. The metre is the old Vedic metre of 18 letters with two determinants at the end. वदन्ति (Sk. वदन्ति) Purity of good expression. वदन् (Sk. वदन्) among the good. The word वदन् or वदन् is here used for Sk. वदन्. The usually used

written in Prakrit when the consonant which follows is doubled जग्गि (Sk. जग्ग) having known. जग्गि is the usual form of the gerund, here however, the last vowel is long-based. The word may also stand for the Sanskrit word जग्गि चरजग्गि (Sk. जग्गि चरजग्गि) away from i. e. free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अभिहित (Sk. अभिहित) Not adhering to anything.

CHAPTER VIII

St. 1 आचारपणिति [Sk. आचारपणिति] The store of the various modes of behaviour. The word पणिति also means concentration. जग्गि (Sk. जग्गि) The nasal at the end is omitted for purposes of metre मे (Sk. भवत्य) to you.

St. 2 The six divisions of living organisms are given here, which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed अक्षय (Sk. अक्षय) non-injury non-violence.

St. 4-12 तिविहेण करणोणं The reference is to the nine-fold character of action.—The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. उगह (Sk. अयमह) Place of residence, (2) permission to stay दुटे (Sk. प्रोक्ष्ये) should clean, should rub पाहिर पुगल refers to external things like hot food or hot water etc. The word पुगल or पोगल (Sk. पुगल) is often found used in Jain Literature in a very general sense like body, thing, article etc. उदगमि, the word is variously interpreted here by the

commentators as the literal sense water is not suitable here in the context of plants and vegetables. The word may mean particular plant of the name *अप* or it may mean water which contains moss and many aquatic plants.

Sk. 13-19 The eight subtle things where life principle is very difficult to be noticed are mentioned here with *अप* that the monk should specially guard himself against *अप* as to them *अप* refers as to subtle life in water as *अप* must etc. *अप* refers to flowers of the Bamboo, the Lambertia and other trees. *अप* refers to subtle living bodies i.e. germs or bacteria. *अप* refers to small herbs growing in the moonsoon called *अप* *अप* is *अप* or *अप*. *अप* refers to moss as well as mould. *अप* refers to subtle seeds. *अप* refers to subtle vegetable growth on earth similar in colour to earth, grows the moonsoon. *अप* refers to small eggs like those of the *अप* (Sk. *अप* or *अप*) with *अप* carefully. The form appears to be archaic, similar to *अप* but arrived at on the analogy of *अप* *अप* (Sk. *अप*) from the throat or cough (अप *अप*). *अप* (Sk. *अप*) Mucus from the nose *अप* (Sk. *अप*) dirt i.e. dust.

Sk. 20-34 The monk is to relate out of what he has seen, heard, or thought that are good or harmless, such as has been given by the religious instructions to the king etc. *अप* as his seeing the wife of so and so weeping etc. *अप* (Sk. *अप*) Food possessed of an excellent taste. *अप* (Sk. *अप*) Devoid of savour coarse food. *अप* (Sk. *अप*) Lacking by no profession of any type (Sk. *अप* Ch. V 1 Sk. 100) *अप* (Sk. *अप*) Easily excited i.e. angry (Sk. *अप*) Anger is becoming disposition. *अप* The word is *अप* one probably denotes poor man, i.e. chattering or muttering in anger the word *अप* of *अप* The commentators explain

Las कलने यस्मिन्नायं शिष्टः (Sk शिष्टयेत्) should disdain
 मृगमिदं पदं (Sk. श्यामिदं पदं) An irreligious step, explained
 by commentators as मूलोत्तराणामिगमना

St 35 वरं धाम च० This stanza is not found in Haribha-
 drasūri's commentary दीपिकाकार has however noticed it.

St 35-40 जरा जाय० The thought is very frequently found
 in Sanskrit Literature of मृदुहृदि—"रावत्पत्न्यमिदं पश्येत्पश्यन्" or
 "यदा दृश्यं पश्यन् मृदुता भर्मान्तेरेत्" रमिणा (Sk कृन्ता, कृणा वा) (1)
 All, (i.e. in their entireness), (2) black.

St 41-50 राक्षस्य (Sk रत्नाभिषेपु) superior in religious
 merits It would have been better had there been noticed
 a reading like रय्यादिषु in any of the manuscript copies
 पश्यन् The simile of the tortoise is intended to imply that
 the monk should keep all his limbs like hand, feet etc per-
 fectly within limits मिहोक्तादि (Sk मिषययासु) in confidential
 talks शिष्याण (Sk कृत्यानां) Of the preceptors जेण (Sk येन)
 by means of which The neuter form is used irregularly
 for the feminine form जाए referring to मायाण. Or, the
 neuter gender can be said to have been used here as there
 is conveyed only a general idea irrespective of gender, cf
 सामान्ये नपुंसकम् विभे (Sk व्यक्तं) distinct गिरि—The form
 stands for गिरिरे (Sk निगृजेत्) should utter दिष्टिवायमदिङ्गं
 (Sk दृष्टिवाङ्मयीया) One who has studied the दृष्टिवाद the
 twelfth Anga of the Jain Canon, now extinct. The adjec-
 tive दिष्टिवायमदिङ्गं implies the knowledge of the monk of the
 base, the affix, the augment, the substitute etc. of words
 which he is studying, making him almost incapable of
 committing mistakes Even though such a clever monk
 accidentally commits mistakes he should not be laughed
 at, much less an ordinary monk who may commit mis-
 takes frequently

St 51 भूसादिहरण (Sk भूताधिकरण) leading to the injury
 of living beings. इत्योविग्रह (Sk स्त्रीविग्रह) the body of the

of a servant छाया (Sk. छाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जक्का गुञ्जगा (यक्षा पुञ्जा) Gods of those names known respectively by the words व्यन्तर and भवनवासि also सिक्ता (Sk. शिक्षा) Training, discipline.

St 12-21 Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc for securing a worldly object, the monk should much less mind it whose object is far from worldly The words सिप्पा (Sk. शिष्यानि) and नेउणियाणि (नेपुणिकानि) may be taken respectively to mean 'useful arts' and 'fine arts' उवहिणामयि (Sk. उपधिनापि) also with the garment or any article that he keeps. The nasal after उवहिणा is archaic and unnecessary The word उवहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. आरुवते This stanza is not noticed by the commentator Haribhadrāsūri and hence it might have been a later addition. The author of the Dīpikā has noticed it

St 22-24 विवत्ती (Sk. विपत्ति) Destruction, loss etc of knowledge and other merits of an undisciplined monk, as a result of his insubordination. मइद्विगारवे (Sk. अदिगौरवमति) Bent upon securing his own worldly prosperity and greatness, possessed of a foolish sense of his prosperity and greatness The transposition of the word मति in the compound is a peculiarity of the Prākṛit dialects मवित्तु गया Having annihilated their भवोपप्रादिकर्म by penance, and discipline, they secure a place in the Perfect Region सिद्धिगति The change in the metre is the characteristic of the conclusion of the chapter

CHAPTER LX-3.

St. 1-२ अग्निवर्धनी (St. अग्निवर्धनी) One who keeps the Fire constantly in his house and worships that regularly. The frequent mention of the Fire worshipper as a standard comparison for devotedness etc. in the Sutta Literature shows the great hold which the Hinduism had over the Brahmin community those days. अग्निवर्ध (St. अग्निवर्ध) Super or religious merit. परिग्रहवर्ध (St. परिग्रहवर्ध) Merit in the order of monks. The word परिग्रह literally means condition here it refers to the condition of monkhood. नमस्कृत्य (St. नमस्कृत्य) Bowing down obedient of. अज्ञानात्कृतं कर्म (अज्ञानात् कृतं कर्म) Unknown as one who is not is omitted here. अशक्त (St. अशक्त) Merely to sustain his body by means of which he practices self-restraint. शिष्टं (३ शिष्टं) does not boast or brag that he is the better or good one. The reading शिष्टं does not go as far as the metre is concerned. The Sanskrit word शिष्टवर्ध must have been

CHAPTER IX-1

Section—1 चारि विनयमार्गिणः (Sk. चारि विनयमार्गिण्यनानि)
 The word चारि is used in the sense of सत्त्वान i. e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—विनयमार्गिः, धृष्टमार्गिः, तप मार्गिः and अनरुणादि—show the four ways in which such a condition is secured.

Section—2 The four constituent items of विनयमार्गि are given here—(a) patience and attention, (b) sound and careful grasp of the subject (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede.

Section—3 अज्ञादभ्यस्य (Sk. अभ्येत्यकं) To study. It appears that अज्ञात and अभिज्ञ are the two bases in Prakrit of the Sk. root अभि + द् to study corresponding to the Sk. bases अभ्ये (where the root द् undergoes Guna change) and अभिज्ञ.

Section—4 क्षिप्रमग्निः The words चर्मि, वग, शब्द and श्लोक are almost synonymous. The commentator Haribhadrasūri has however drawn nice distinctions, cf. सर्वदिग्ग्यापी मातुशब्द, चर्मि, एकदिग्ग्यापी यगं अथदिग्ग्यापी शब्द, सत्त्वान एव स्थाया श्लोक and has remarked that one should not practise penance like चर्मि for any benefit in this world, so also one should not practise it like शब्द for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्तय (Sk. नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf. note on Ch. VI-St. 5.

Section—4 अतिनिष्ण (Sk. अनिनिष्ण) Ungrumbling. The root तिष्ठति appears to be onomatopoeic referring to the hot

study & words one others, ३५ or is Impaired of
 other talk (see note above pp. 67-68) ३६ पूर्ण (३६ पूर्ण
 ब्रह्म ज्ञानार्थ) Full of scriptural knowledge (३७) and
 internal ३८) Desires of Liberation (३९) ४०
 (३६ ब्रह्मज्ञान) Joining himself to its perfect mental
 condition ४१ ४२ The last two statements summarize the
 general effects of perfection the four Samādhis The word
 ४३ is used for ४४ / ४५ (Pratyak) (or control
 ४६ ४७) ४८ of benefit ४९ (५० is
 ५१ The general cause for conditions or existence
 the world in the lower worlds

It is absolutely necessary for self-restraint पचाभवगवरे
(Sk. पचास्रवसवर) Stopping the five-fold influx of Karma by
means of the five senses

St 7-12 अतिव हु० The monk should have a strong con-
dition about the necessity of right knowledge, penance
and self-control for a real spiritual progress The word
मनस्यसुप्तुते (Sk. मनोवाणायसुप्तुत) refers to the three Guptis
इर (Sk. अ) For to-morrow निदे (Sk. निदध्यात्) should keep
अहिमं (Sk. व्युदग्रहिमं) pertaining to fight The commentator
gives the Sanskrit word वैप्रहिमी अविदेह (Sk. अविदेह) despising
or disrespectful The commentator offers another ex-
planation also in the words क्षेत्रादीनां विभेदक इत्यन्ये The Dipika
notices the reading उवदेहगे

St. 12-15 पटिम (Sk. प्रतिमा) Motionless condition like that
of a statue or of an idol हए व हसिए या (Sk. हतो वा लपितो वा)
struck or pierced पृथ्विसमे (Sk. पृथ्वीसम) similar to the earth
in hearing everything of the epithet सर्वसहा for the earth
अनिवाणे (Sk. अनिदान) Without any निदान or desire for
something to be obtained.

St 16-21 अत्रायदंछ (Sk. अज्ञात दंछ (चरति) इति) Unknown
to the householders, who collects alms in small quantities
from different places पुलनिष्पुलाए (Sk. पुलानिष्पुलाक) Living
on food coarse or otherwise The word पुल्य literally
means coarse unsubstantial food and hence may second-
arily mean a fault which leads one to suppose that self-
restraint is of no avail If this sense be taken पुलनिष्पुलाए
would mean 'free from mental delusion which leads one
to suppose that सयम is of no avail', of com. सयमापादकदोषरहित
The word पुल means 'high', 'raised up' (समुद्ध्युत or उन्नत)
and the word पुलनिष्पुलाय may also consequently mean
'spiritually exalted and free from unsubstantial thoughts
अणिहे (Sk. अनिम) Without any fraud. This is the expla-
nation given by हरिभद्रसूत्रि and दीपिकाकार both. The word may
mean unattached (अस्नेह) जाणिय पत्तेय पुण्णपाव (Sk. ज्ञात्वा प्रत्येकं

यत्नम्) Knowing that merit and is belong individually to separate individuals This is one of the golden philosophical thought which the monk is asked to entertain always of अमृतमयं शरीरं पुनः कर्तुं नारं etc शरीरम् (Sk. शरीरम्) Doing something great & laughter or mirth (हसन्ति शीघ्रम्) it usual after श्रम is rebuke

APPENDIX No. 1

Para 1 This and the next chapter are known by the name सूत्रम् (appendix) as they are intended to make the monk firm monkhood after he has mastered the instructions in the seven chapters of the Sūtra. The first appendix is aptly called उत्तरसूत्रम् as it enumerates the various adage-like sayings which would increase his life as for मृतमस्य मृतम् इति श्रुत्वा श्रुत्वा (Sk. मृतमस्य मृतम् इति श्रुत्वा) मृतमस्य मृतम् (श्रुत्वा श्रुत्वा) By monk who is thinking of the world as he who has not actually renounced. The word मृतम् (Sk. मृतम्) is given by Haribhadraśāstrī. It signifies the world as he for मृतम् or मृतम् पुनः (Sk. पुनः) the spiritual descending era. The conception of the alternate cycle of the ascending and the descending era (वृत्तिः नदं पुनः) is peculiar one to the Jain Philosopher पद्मसूत्रम् (Sk. पद्मसूत्रम्) Full of fraud, Full of lies मृतं नदं नदं नदं नदं (Sk. नदं) This grad of mine. The word पुनः is used in the masculine gender, पुनः (Sk. पुनः) Dr king back. The word should rather mean पुनः नदं (Sk. पुनः) श्रुत्वा (Sk. श्रुत्वा or श्रुत्वा) Fraps it is used (house) as if children etc or reside on house श्रुत्वा (Sk. श्रुत्वा) diseases like cholera the one being nāśak death मृतम् (Sk. मृतम्) Thought of separate etc मृतं नदं to cruel death मृतम् (Sk. मृतम्) attended with domestic worries like husbandry trade etc श्रुत्वा (Sk. श्रुत्वा) Condition The word

परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monk's पत्त्यं पुन्यपावं (Sk प्रत्येकं पुण्यपावं) Individually separate is the merit and sin (Compare above, pp 78-79) The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सेवसे सिद्धासे is split up into two, and the eighteen expressions are over at the end of पत्त्यं पुन्यपावं according to the older tradition वेष्टा (Sk वेदायित्वा) After experiencing the fruits.

St 1-16 ओहाविओ (Sk अवधावित) Run away from monkhood दमं (Sk क्षमं) to the earth A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जगगिज्जाय (Sk विद्यात-यगमि) Extinguished sacrificial fire The transposition of words is archaic of also the word दादुद्विअं (Sk उदधृतदद्वं) पिनुज्जणंमि (Sk पृथग्जने) Among common persons. पसज्जत्थेमसा (Sk प्रसज्जत्थेतसा) with a defiant mind, i e with an attitude devoid of religiousness सिज्जइ (Sk क्षीयते) passes on, rolls on अविस्सइ (Sk अपयास्यति or अपेय्यति) will disappear The Prākṛit form is derived directly from the Sanskrit form अपेय्यति

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above. पइलंति (Sk प्रचालयन्ति) shake, disturb आय acquisition of right knowledge and the like उवाय [Sk उपाय] The means to get right knowledge etc विद्याणिआ can be explained as a gerund form (विद्याय) or a potential form (विजानीयात्),

word आमव can be taken here to mean 'activity' which, connected with the word सुविहितानां (of monks), would mean 'ascetic life'

St. 4 आचारपरक्रमेण (Sk. आचारपरक्रमेण) possessed of strength for observing the practices of the monks चरिष्या (Sk. चर्या) movement from place to place गुणा (Sk. गुणा) merits such as the Mūlaguṇas and the Uttaraguṇas नियमा (Sk. नियमा) rules and regulations regarding begging, its time and so on The metro of stanzas 2, 3 and 4 is regular Āryā

St 5-6 पश्रिकया (Sk. प्रतिरिक्ता) Resorting to a solitary place. ओसन्नदिग्रहदभक्षपाणे (Sk. उत्सन्नदृष्टादभक्षपाणे) Having food and drink brought (आहृत) from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses The word ओसन्न has the sense of 'generally' (प्रायः in Sanskrit) of देवा ओसन्न साय देयर्ण वेष्टंति

St 7 For reference to flesh and wine here, see note on Ch V-1, St. 73 The commentator Haribhadrāsūri rejects the explanation given by some commentators of the words मय and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking निर्विगद् गया (Sk. निर्विकृति गता) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary असकिलिद्धेहि (Sk. असकिलिष्टे) With those who have not troubled them

TRANSLATION

Religion is the highest bliss. It is made up of non-
agony (of living beings), self-restraint (of severance
kinds) and penance (of twelve kinds) even gods bow
down to him who has his mind always firm in religion.
(1) Just as bees suck honey from the flowers of a tree
and do not make the flowers fade although they satisfy
themselves, similarly these monks in this world, who are
free (from external attachments) are intent upon seeking
faultless food given by householders like bees on flowers.
(2-3) With the thought that they would get the alms
required and that nobody would be injured, the monks
now receive alms out of food prepared for others as
bees do from flowers. (4) These enlightened monks who
like bees do not stick to any particular thing are given to
collect alms from different places, and are self-restrained,
are long-lived and happy. That score (5) Thus I say

CHAPTER II

He who is unable to control his desires,
who is overcome at every step and who is entirely sub-
jugated by desires observe in sickness (1) He cannot be
said to have renounced (the world) who does not find
pleasure (as he is) in garments, scents, ornaments, women
and beds in life because these are not at his disposal (2).
He alone can be said to have renounced (the world) who
casts (but throws away at the back) desirable and
valuable enjoyment although they are at his disposal
and enjoys pleasures which are entirely his own (3).

And at night he moving with an equanimity of mind and yet his mind may perchance rush outside (the self control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying separately the fruits of his or her own actions) (1) Mortify yourself, abandon all idea of delicacy, overcome desires (you can at once know that) grief is overcome cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Gandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6)

Oh you lover of fame, sto upon you inasmuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhaka (being the son of Samudravijaya), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint. (8) If you feel passion for whichever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III

The foll w g are the things improper to be practised by great sages who are free from the ties of th world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people — (1) A thing done purposely for the monk, (2) thing purchased for the monk (3) thing offered by man who gets station, (4) thing brought in for the monk from distant place or so, (5) dinner at night, (6) bath, (7) music and flowers, (8) fan, (9) th ngs stored up (overnight or so), (10) pot of householders, (11) food from the king place, (12) food given in pursuit of the wish expressed by the monarch, (13) shampoo ng, (14) tooth brush, (15) inquiry after health, (16) look g at one body (the mirror), (17) playi g at counters, (18) playi g at dice, (19) bearing the umbrella when not required (20) treatment, (21) weari ng shoes on the feet, (22) kindling fire, (23) alms from person from whom one has tak residence, (24) raised seat (5) couch (6) sitting the intervening place of two houses (7) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not twice boiled, (31) remembrance of past pleasures when ill (32) Mulaka apitable, (33) ginger (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-39) fruits and seeds which are raw (39) Bhavarekha salt (40) crystal salt (41) ordinary salt, (42) Romaka salt, (43) sea salt (44) Pansa salt (45) black salt, (46) funeral g of clothes (47) smiti g (48) use of essence etc., (49) purgation (50) ointment (51) painting the teeth, (52) ornament of the body (53) decoration of the body All these things are not to be practised by the great sages who are free from the ties of the world, who practice self-restraint and who move as lightly as the wind (10).

These monks are free from worldly ties who know all the five ways of the influx of Karma (such as injury to living beings etc.), who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight (11). The self-restrained monks, who are full of contentment, heat themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery (13). Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of Perfection (like right knowledge etc.) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say

CHAPTER IV

Sudharma-swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet. Well, in the assembly of the Ganadharas, there was well cognised, well explained and well practised by the monk Mahāvīra of the Kāshyapa clan the lesson by name 'chajjivaniā' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Shr what is that lesson named six groups of
 1 as which was well cognized of Kāshyapa class? Is
 it beneficial etc religion

V II the following is that lesson etc.....class II, is
 beneficial for me (for you rather with the reading 2) to
 study religion. The lesson runs as follows The six groups

—the group of earth bodies, that of water bodies, that of
 fire bodies that of wind bodies, that of vegetable bodies
 and that of moving bodies possessed of sensation and
 motion

The earth is stated to be alive with innumerable lives,

II existing (and suffering) individually separate, except
 when it (the earth) is made lifeless (if changed) by
 the use of weapon

Water is stated to be alive — weapon

Fire is stated to be alive — weapon

Wind is stated to be alive — weapon

Vegetables and plants are stated to be
 alive — weapon

The following are the dividers of the plant
 group —top-seeded root-seeded knot-seeded, branch-seeded

seed grow g, shoot g out without visible seed, grass and
 creepers—these form the vegetable group these are said

to be alive when there is the seed present then they are

of II of virtual lives all separate except when they are

being turned lifeless by the use of weapon.

the II wing are what are termed as moving

lives four kinds —born from eggs born as young

eggs, born from the womb, born of liquids, sweat-born, born

collectively in large number (without any vivid source

note — such as locusts etc), burst out from the ground,

born suddenly (such as gods etc). They are such living

organs as evince advancing, retreating, contraction,

extension, crying, moving, fearing, rearing, coming and

going they are, for example, insects and gams, Kārthas

and etc. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trāṇa' group

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why! I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul

The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. on the part of my soul. I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings. (1)

Now, another i.e. the second Great Vow viz abstinence from false speech. I renounce all false speech, Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz. the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what is not given. Hence, in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, minute or inconsiderable. Nor shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etc. . . . In the third Great Vow it is abstinence from taking what is not given i.e. abstinence from theft. (3)

Now another sur the fourth Great Vow abstinence from sexual intercourse. I renounce all sexual intercourse. Divine sir, hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etc. . . . In the fourth Great Vow it is abstinence from sexual intercourse (4)

Now Divine sir, under the fifth Great Vow abstinence from property. I renounce, Divine Sir every possession. Hence I would never keep any possession, whether little or much small or great, animals or inanimate. I shall never make another keep any possession, nor shall I give consent to another keeping possession. As long as I am alive I would not etc. . . . In the fifth Great Vow it is abstinence from all possession (5)

Now I will sur the sixth Great Vow abstinence from night-meal. I renounce, Divine sir, meal by night although it be hence what it might be, eatable, drinkable, pleasant or unpleasant—I shall never myself dine at night, nor shall I make others do so at night, nor shall I consent to others doing so at night. As long as I am alive I would not etc. . . . In the sixth Great Vow it is abstinence from all kinds of meal by night. Well, having undertaken these five Great Vows with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall move. (6)

The monk or the nun *awake*, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, grass vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood insects etc., he should not make another person tread etc. nor should he consent to another doing the same. He should say—as long as I am alive etc. abandon such inclination on the part of my soul (11),

Were the monk or the nun *awake*, to find an insect or guest, K uttu or an object on his hand or foot, on arm or thigh, head or garment, on begging-bowl or mantle—*u* Pīḍaprocama or on duster on Goobha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully respect it, take it and carry it away at solitary corner; he should never put them together and hurt them (12).

Moving without carefulness, monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karma which results into better fruit for him (1). Standing without carefulness monk causes etc (2) Sitting etc (3) Sleeping etc (4) Eating etc (5) Speaking etc (6)

The how should monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7)

He should move with carefulness, stand with carefulness he should sit with carefulness, sleep with carefulness eating and speaking with carefulness he does not incur sinful Karma (8)

Unsinful activity is incurred by one who sees all living beings as his own self who carefully respects all living

craving, who has stopped all influx of Karma and who is self-restrained. (9) Knowledge first, and then mercy, with this view stands the whole group of monks, for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing, that one knows what is beneficial, so also, it is after hearing that one knows what is sinful, both these one knows after hearing one should like that path which is better. (11) One, who does not know living beings does not also know the non living beings, how can one know self-restraint if one does not know what is living and what is non living? (12) One who knows living beings, knows also the non living beings, one who knows living and non-living beings, knows verily the self-restraint. (13)

When one knows both life and non life, then one comes to know the variety of existences of all living beings. (14) When one knows the variety of beings, then one knows merit as well as sin, bondage as well as release. (15) When one knows merit and release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well as human. (16) When one becomes disgusted with human, then one relinquishes attachment externally as well as internally. (17) When one relinquishes attachment internally, then one becomes a shaven-headed monk and quits the house. (18) When one quits the house, then one grasps the excellent self-restraint, the unparalleled Religion. (19) When one grasps religion, then one shakes off the dust of Karma, brought about by the dirt of false Faith. (20) When one shakes off false faith, then one comes to possess universal knowledge and faith. (21) When one comes to possess universal faith, then one becomes all-conqueror and omniscient and comes to know the Lokas.

(world) and the Aloka (void) (21). When one comes to know Aloka (void) then one curbs all activities and accepts the condition of absolute motionlessness (22). When one curbs motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from pain, on (or sin, or dust of Karma), (23). When one annihilates passion, then one occupies a seat at the top of the world and becomes a eternally Perfect Being (24).

good condition, then, is difficult to get for monk (who is monk in name only) who has got taste for pleasures who is anxious for happiness, who does not sleep (nor the instructions for monk or who keeps on improper occasions) and who washes his hands and feet with water (25). If such monk, however, who is devoted to the words of penance, who is straightforward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twenty-two troubles, blame condition is quite easy to obtain (27). Such person in his penance self-restraint, forgiveness and liberality proceed quickly to the residences of gods even though they start on their journey by accepting monkhood much later (28). What proper Faith and always striving should you, O monks do injustice to or spoil monkhood ! action after he has undertaken the monk's life which is very difficult to obtain. (29). Thus I say

CHAPTER V—1

When the proper time for begging has arrived, the monk without any perplexity or hesitating should seek eatables and drinkables by taking steps given below—(1) The monk moving out for alms in village or town should move slowly without any mental agitation, with his

mind perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3) He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about (i.e. round about way), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self restrained monk, who has been well placed in the path laid down by the prophet should not go by that way, if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8) He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy There are likely to be cross currents there in the mind of the celibate and the self-restrained (9)

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this (i.e. what is said above) a monk seeking Absolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11)

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted

not downcast, the monk should move for alms undisturbed full and in control over his senses. (13) Moving for alms in high and low families, he should not walk fast nor engage himself in talking or laughing (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; in short he should avoid the smallest ground for suspicion (15). He should avoid from distances the private residences of king, householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity so also, he should avoid families which prohibit the entrance of mendicants. He should avoid families which are not pleased at the sight of monks. He should enter those families where people are pleased at their sight (17).

In residences allowed for stay by the householders, the monk should not himself cast aside curtains of cloth as canopy and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however not check attendance to calls of nature. He should attend them when impatient at faultless place having secured the permission (of householders) (19). He should avoid low door or dark place or cellar where eyes cannot work properly and living beings cannot properly be seen (20). He should avoid room where there are scattered flowers or seeds. He should also avoid it if he finds it recently plastered or wet (21). The self-restrained monk should not be placed by jumping over or driving aside goat or child or dog or calf (22). Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family); but he should walk out all rely (even though he might have got alms). (23) While moving for alms, he should

not cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath-rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible (27) Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying " such a food is not permissible to me " (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachulla* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc (30-31) If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc., (32). Similarly, he should reject if the hand etc be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manass'ilā or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc being soiled or not (33-34)

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms)-

(33) He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (34). When out of two persons dining together one invites the monk for alms, the monk should not desire to accept it but he should find out the incl. nature of the other (35). When out of two persons dining together both invite, he should accept the offer provided the food is fit for acceptance (36). If pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food if it is offered before it is eaten (by people for whom it is prepared) he should, how ever accept the remnant wh. a their dinner is over (38).

If perchance pregnant woman who has far advanced pregne cy stands up at the monk sight to offer him alms sits down to do so, the eatables and drinkables become unfit for the self-restrained monk; he should repudiate her saying that the food is not fit for him to accept (40-41). If woman with sucking child, leaves aside th child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatable and drinkable articles become unfit for to accept (43). Whenever the eatable and drinkable articles create doubt regarding their acceptance or otherwise he should repudiate her to accept (44). If the food is offered by pitcher or by earthen g-stone, or by grand g-stone or by an iron lid or (if it is in pot closed) by ear or by lac or by any other soldering substance and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her to accept (45-46). If the monk comes to know or hear of any article eatable or drinkable, concealable but that it is prepared with view to be g as an article becomes unfit for self-restrai-

ed monks; he should repudiate her to accept (47-48)
 If the monk comes to know with a view to secure
 merit, such an article to accept (49-50) If the monk
 comes to know with a view to be given to beggars,
 such an article to accept (51-52) If the monk comes
 to know with a view to be given to monks, such an
 article to accept (53-54)

The monk should avoid food meant for him, or purchas-
 ed for him, or polluted by mixture of impure food or brought
 to him from a distance, or supplemented, or brought on
 credit, or mixed with unacceptable articles (55) In such
 cases, he should inquire about the preparation—for whose
 sake or by whom the food was prepared, and on hearing
 that it is free from any suspicion and is quite pure, the
 self restrained monk should accept it (56) If the article—
 eatable or drinkable, obervable or tastable,—be mixed
 with flowers or with green (i e) fresh seeds, it becomes
 unfit to accept (57-58) If the article—eatable or
 drinkable, chewable or tastable—be placed in or above cold
 water, or on anthill etc, it becomes unfit to accept.
 (59-60) If the article be already placed on the hearth
 or fire, or be placed on the hearth at the sight of the monk
 and then offered, it becomes unfit to accept (61-62)
 Similarly, if the food be offered after putting fuel in the
 hearth, or taking fuel out, or after kindling the fire, or
 making it ablaze, or after putting it out, or putting the
 ladle in the boiling food, or putting water in it, or putting
 aside the pot, or taking it down from the hearth, it becomes
 unfit to accept. (63-64)

If there is placed a plank or a slab, or a brick, for
 crossing over a muddy place, and if it be found shaking,
 the monk who is composed in his senses should not go by
 that way as there occurs the loss of self-restraint, so also,
 he should not step on a plank which is lying in the dust.

or which is hollow (63-66) If for giving alms, the woman puts up ladder or plank or stool, and stands on it, or ascends out or rests on hook or ascends garret etc., while climbing may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also (67-69)

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger (70) So also, he should avoid barley powder or pulse powder or amaranth-cake, treac] or any other similar article placed for sale in the market, as also, an article lying for long time or soiled with dust; he should repudiate to accept (71-73) If woman offers him

lump of flesh with many bone-places, or fish with many scales (lit. thorns), or Asoka fruit, or Tindaka fruit, or Bilva fruit, or piece of sugar-cane, or Marshall fruit, he should reject the her saying such thing is unfit for him, the reason being that in these things there is little to eat and much to abandon (73-74) So also, he should reject drinks which are too costly or too poor or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or sight or by enquiry or by hearing from others, he knows that sufficiently long time has elapsed

and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for doubt, he should not (determine) after testing up (76-77) He should say — give little but in my hand to taste water which is very sour or impure (lit. stinking) cannot quench my thirst (78) If woman were to give such water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her to accept (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81)

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83) While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it (87) Then, having entered the place with humility and performing the Iryāpathika rite, he should stand motionless near the preceptor (88) During that condition of absolute motionlessness (कायोत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89), Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got as alms.

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pāṇāśāsa at first again. And standing motionless he should think as follows:—(91) Wonder the Prophets have indeed ordered for monks faultless kind of living for supporting their body which is the cause of Liberation (91-92).

The young abandoned the motionless condition (of the two) to salutations (with the words Namo Arhantāna etc.) and he having praised the prophets (with the words 'Svāgata' etc.) one should resume lessons (study) and take rest till all others have arrived (93). Then, while talking, the monk seeking his advantage (viz. the destruction of his Karma *svargā-māra*), should think for his benefit:—What can I do for you (by sharing my food)? I shall be pleased indeed. (94) Then, with perturbation from his preceptor he should revise other monks with his friend in the prescribed order and if some of them desire so, should eat partaking his food with them (95). If he is unable to partake he should dine alone. He should light a lamp carefully without throwing it in any way by hand or mouth. (96)

Butter or pungent, fragrant or sour, sweet or salty the food obtained by him should not be given for another () for body alone or for Life alone as if it were mixture of honey and ghee (97). With that food with spoiled taste, dressed or not-dressed, wet or dry, red or purple powder or black beans, he should eat without any feeling; he should not examine the food he has obtained whether it be little or much, provided it is pure and faultless the monk living without means of livelihood, eating which has been obtained by him or employing any means for its obtainment (98-99). It is difficult to find persons giving without any motive as also persons living without employing any

means of livelihood, both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100) Thus I say

CHAPTER V—2

The self-restrained monk should eat everything possessed of bad or good smell etc and throw nothing away having cleaned the pot upto its surface (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (2-3) The monk should move out at a proper time, he should return at a proper time, avoiding improper time he should do every timely action at its proper time Otherwise, he is likely to be blamed as follows —(4) 'You move, oh monk, at an improper time', 'you do not see the proper time', 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village' (5) At the proper time the monk should move and should bodily exert himself, he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6), Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so, he should only stand with full self-restraint (8) The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gata, (9) If there be seen by him an ascetic or a Brahmin

poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house; he should also not stand in the direct range of sight (the household) but should recede to a corner and stand there self-composed (10-11). (If he pushes himself on) perhaps there would be incurred the displeasure of the donor or of both, or there would be the blighting of the scriptural injunction. (12) When, however, he has just returned from a place after getting the alms without getting it, then only the self-restrained monk will approach (the place) for food or drink. (13) If the woman (drying alms) plucks up lotus or lotus, or a light-blue Vinogradanaka (Vallid) according to some, or other flower and then offers alms, then the food or drink becomes unfit for self-restrained monks to accept, they would repudiate the donor saying such thing is unworthy of me (14-15). If the woman tramples or crushes lotus etc. (16-17) He should avoid the lotus root, or the Palasa root or lily stalk, or lotus-stalk, or lotus-bulk, or wild bunch, or sugar-cane, when it has not ripened (18) He should avoid, fresh and green vegetable when it is without seed (raw and green vegetables). (19) He should avoid when man gives a raw pod, or fresh pod, or when he says such thing is not fit for me (20) He should avoid boiled pyrus, bulb, etc. of Sriparni Tilaparni and N. trees when raw (21) So also he should avoid cold water or insufficiently boiled water when raw (22) He should not desire, even if it is to be the wood-apple, or the cotton fruit, or the Melon root and leaf as when they are raw and not made fit by the use of Sastra. (23) The same should be noted with respect to mung-be flour, or seed flour; he should also avoid raw Bibbika root and Ruyana fruit (24).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one. (25) Undejected he should seek alms, the wise monk should never be depressed, he should not be overfond of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables, the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him, he should not reprimand them (if they do not give) (29) The monk should not be angry with one who does not salute, on being saluted, he should not be elated, if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin, he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied Such a monk who is after his own worship who hankers after fame and loves honour and respect, incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action (38) A monk may sometimes drink, when he is alone, thinking that nobody knows him he is verily a thief; look at his faults and hear from me about the deception he practices. (39) Such a monk has his affliction (to intoxicating liquids) the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood. (38) Just as a thief who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practice restraint even when death has approached. (39). Such a monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (improperly behaved) (40) Thus, such a monk, pursuing demerits and voiding merits is not able to practice self-restraint even when death has approached (41)

A wise monk practices penance, avoids rich oils and ghee, and abstains from intoxicating liquors and does not commit errors. He is an ascetic without any pride of asceticism (42) Look to his hair which is respected by many in the world as useless and which beings about the Devoid End I shall describe him please listen to me (43) This monk pursuing merits and voiding demerits practices self-restraint even when death has approached (44) Such a monk respects his preceptors as well as other monks even householders respect him because they know him to be so (i.e. properly behaved) (45)

A monk who affects ostentation or religious preaching or appearance or behaviour or mental attitude (of monk) due thereto that action as consequence of which he gets the existence of low gods (46) Even attaining the condition of gods, being born among low

sage, he does not know there of what dread his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal whose enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahāvīra, the son of Jāla, the wise monk should avoid even the slightest deceit or falsehood. (49) Having learnt (rule about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers Brahmanas and Kshatriyas with mind quite calm and steady asked the head of the monks who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action? Then, the learned and self-restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows — (1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions (4) In no other faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practice, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future. (5) Hear from me in their real aspect those meritorious actions which are to be observed without any breach or violation by all monks whether they be weak or strong, diseased or healthy. (6)

Hear those eighteen topics in respect of which an ignorant monk commits errors. If error be committed in any of these topics, the monk falls down from monkhood. (7) They are—the Six vows, the Six groups of living beings, the faulty course of action, avoidance of the pot of the householder and avoidance of out, of seat, of bath and of decoration. (8) The first item among them as proclaimed by Mahāvīra, is complete non-injury which is characterised by self-restraint with regard to all living organisms. (9) Whatever living organisms there are in the world, whether they be movable

or immovable the monk should ever himself consciously or unconsciously injure them, nor cause injury to them through others. (10) For all living beings without exception desire to live, never they desire to die; therefore, the monk who is free from worldly ties, void injury to living beings which is terrible in its effects. (11) For

himself or for another sake, out of anger or out of fear, should a monk speak that which is (always)

injurious or make another speak it. (12) Giving life is always so deemed in this world by all monks. It is a thing which causes distrust in the heart of beings; one should therefore completely avoid it. (13) Self-restrained monks do not accept anything—not even tooth-brush—without begging it of a householder whether the thing be small or great, or all or big; they never make

inception or any approval of another accepting it. (14) A monk carefully avoiding any course leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is, that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvīra), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice, methinks, one desirous of possessing these or any other thing is a householder and not a monk. (19) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) "Simple possession is not called possession by the saviour Mahāvīra, it is *attachment* that is called *possession*" so says the great sage. (21) Although at places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with self-restraint, and dining only once,—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms? (24) A monk can avoid by day-time what is wet with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvīra that the monks, who are free from worldly ties, do not take at night food of any of the four kinds. (26) The self restrained and ever satisfied monks

'earth-body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence, garment and the pot as the fourth, one should not accept these four when they are unfit, he should accept them when they are fit (47-48) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury, so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties, with their minds fixed in self-restraint avoid food and drink (meant for them), as also things purchased, meant or brought from a distance for them (50)

A monk taking food and drink in bronze cups or bronze pots, or earthen jugs (belonging to householders), falls from monkhood. (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned, it is for this reason that monks free from worldly ties do not eat in householder's pots (53). For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs. (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen, chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults

of (i) the loss of celibacy (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (36). (As the monk has to avoid from distances any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully avoid this stain which gives rise to bad behaviour—staining breach of celibacy or danger from women. (37)

[Any of the following three cases, there is allowed sitting in the householder's house—in the case of monk overpowered with old age, or in the case of monk who is ill, or in the case of monk practicing penance. (38) If monk were to take bath, whether he be ill or healthy he falls down from the proper behaviour and his monkhood becomes abandoned. (39) There are many subtle living organisms in wet soil or cracks or clefts which monk is likely to flood with water when he is taking bath even though it be with pure (heated) water. (40) The monks, therefore, never bathe in cold or heated water saving undertake the terrible vow of abstinence from bath as long as they are alive. (41) They never use bath or sandal incense, or Lodhra flowers, or lotuses for the sake of ornamenting their limbs. (42) What is the use of decoration to monk who is naked, shaven-headed, having long hair and nails, and free from sexual ruminations. (43) A monk contracts very sticky (or betwixt) Karma resulting from bodily decoration by virtue of which he falls in the dreadful ocean of worldly life so difficult to be crossed. (44) The enlightened monks consider the mind also in the same way (i.e. full of fault) when it is inclined to decoration—the sorrows of the world had us as such mind as is full of fault in these ways. (45) With view free from delusion, devoted to penance, full

of self-restraint and straight-forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma. (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i.e. the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2), He should utter a speech, which is the common one being neither true nor false, or, which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (viz. the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so than the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go, 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6) This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid. (7)

fit to be cooked (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy or possessed of a big body (23) So also, the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough-share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil. (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits, he should not say that they are ripe, or fit to be ripened in grass etc, or they are fit to be plucked, or raw, or fit to be split-up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, there are many fruits with the seeds formed inside, 'or there are many ripe fruits or many fruits with seeds not formed' (33)

So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be out, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the same same

needs (35). So also, having seen a funeral feast, or nuptial feast, he should not say that it was fit thing, or deserving to be done; so also he should not speak of that that he deserves to be killed, or of rivers that they are easily fordable. (36) When he has to describe them, he should rather speak of a feast as a dinner of this or one making one ill for a selfish object, of rivers that the ford is very nearly level. (37) So also, he should not speak of rivers as flooded or possible to swim over or possible to cross by boats, or having water drinkable from banks. (38) When he has to describe them, the wise monk should rather say that they have much water or very deep water or have waters stopping the currents of tributary streams or have waters spread far and wide. (39)

Similarly when he has known a faultily deed done or being done by one man for another he should not say anything that is likely to be sinful. (40) The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc. (41) In connection with cooked article he should say cooked with effort regarding what is cut, he should say cut with effort regarding beautiful girl he should say that she has to be specially taken care of if she becomes nun; in connection with thing well-done, he should say that the thing has caused lot of Karma so also in connection with person that has been wounded he should say he is deeply wounded. (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar unpurified, or indescribable. (43) So also he should not say—I shall tell all this or you tell all this after full consideration only one should use expressions like all everywhere. (44)

So also he should not say with respect to marketable articles—that is well-purchased or this is well-sold.

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless. (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc. (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk. (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'deva', he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52) He should speak of sky by using the word '*antaṛikṣa*' or '*guhyanucarita*' (region of the Guhyakas), he should call a man prosperous on ascertaining that he is prosperous. (53) So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech, he should always avoid bad speech, he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults

own body or any other (hot) substance by a fan or a leaf, or a small twig (9) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, so also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the *eight subtle things* having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, or standing or lying down. (13). "Which are those eight subtle things?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower life, subtle germs, subtle insects, subtle moss life, subtle seed-life, subtle plant-life, and subtle egg-life (14-15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) (16) He should always clean, as much as he can, the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed sheet and his seat (17) Having found a spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20) Heard or seen,

his senses fully controlled (32) He should obey the words of his high-souled preceptor, having said 'yes' to his order, he should execute it. (33) Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34) Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35) While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36) Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38) One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39) Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object viz. Omniscience. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures a good future condition, he should ask him the

If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55) A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should rever ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of these various objects. (59) Having properly realised the transitory transformation of the various objects, he should remain without desire with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64) Thus I say

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self-restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks " I shall ever worship those preceptors of mine who always instruct me for my good " (13) Just as the hot-rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon, attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed of equanimity

of mind, learning character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them (16). Having heard the beneficial religious precepts, wise monk should serve attentively his preceptors having thereby obtained excellent merit, the monk goes to the Highest condition. (17) Thus, I say

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches out of them grow the twigs and the leaves, and, then, there are produced flowers, fruits and the juice (1). Similarly obedience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice) is is by the obedience that one gets quickly and completed renown and learning (2). The ignorant / slow (in heart), who is furious, proud, foul-tongued, deceitful, rogues, and destitute of self-control, he drive down the current of worldly life like a log of wood in stream (3). A monk, who becomes cross even when instructed in obedience with smooth words reproduces with stick the Celestial Prosperity that is approaching him (4). For example, there are seen horses and elephants: the royal stables, coming to grief if disobedient being made the carriers of burdens (5). There are also seen for example, horses and elephants in the royal stable pulling pleasures, if responsive, being decorated and well-reputed (6). So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs or punished with punishments and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger thirst and the like (7). So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Gubhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods and semi-divine beings like Yakshas and Gubhyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more then, one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds, slower gait, lower place, and lower seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc. he should say—'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat (20) Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having

necessary things by means of the various causes. (11) That pupil gets the proper training who knows both these things—that uncontrolled man suffers, and secondly, that an obedient man prospers. (12) A monk, who is furious, has no prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name never indeed can he get Release. (13) On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the highest condition, having annihilated all their Karma. (14) So I say

CHAPTER LX-3

Just as a Fire-worshipper would do in the case of fire, so, monk, waiting upon his preceptor, should be wakeful to everything the preceptor requires having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one. (1) A monk should behave with humility for learning proper practices when waiting upon his preceptor he should listen to his word and should show perfect obedience while attending the word. A pupil who never despises his preceptor is a worthy one. (2) One should be full of humility before monks superior religious merit although they be young or old. A pupil who remains in a lowly position, speaks the truth, bows down and obeys the order is really a worthy one. (3) A monk who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body who does not lament if he does not get, nor is elated if he does get, is really a worthy one. (4) Although a monk be in a position to get much of bedding, residence seats, food and

serious and devoted to truth, is really worthy one (13). A wise-monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues should not devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and rancor) the monk, who does so, is really worthy one (14). After serving constantly his preceptor, monk becomes clever in the doctrines of the Jñāna, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the lustrous and unparalleled goal (15). Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, the Divine Sage has said the following —By the old divine monks there have been stated four means of spiritual ecstasy (Happy Condition of soul) resulting from modesty (1)

W H, Sir which are these four Means of etc. —modesty stated by the old divine monk? (2)

The following are the four Means of etc. —modesty stated by the old divine monk—spiritual ecstasy from modesty spiritual ecstasy from scripture-study spiritual ecstasy from penance and spiritual ecstasy from conduct (3).

Those who are self-controlled and who perfectly know modesty scripture penance and conduct, are able to find delight for their soul (4)

Four are the items of the spiritual ecstasy from modesty explained as follows —listening to instructions attentively understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited any way which is the fourth item. There is the following verse containing this idea —(5).

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows —undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item. There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others, studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory, one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest, he should not do so for any interest in the world beyond, he should not do it for fame, renown, reputation, or glory, he should observe the monk's conduct rules for purposes mentioned

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jñāna, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition, (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13). He becomes free from birth and death and abandons everything mundane; he becomes eternally liberated or god of little impurity and is in prosperity (14).

CHAPTER X

He who lets the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1). One who does not himself dig nor make others dig the earth, who does not himself drink nor make others drink cold water and who does not himself kindle nor make others kindle the sharp weapon nor fire is the real monk (2). One who does not himself fan nor make others fan to get cool air who does not himself cut nor make others cut green vegetation who always sows seeds and does not eat anything containing living organism, is the real monk. (3). One who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing there and fuel is the real monk. (4). Having liked the words of Mahāvīra, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk. (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well-guarded in mind, word and body, is the real monk. (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls ones co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9).. One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk. (10) One, who bears the thorns (: c. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty-two) t

APPENDIX 1

Well, learned monks, the following *eighteen things*, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who has got much suffering after he has been initiated, who hence has become apathetic to monkhood, and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) — (1) Well, Sir, miserable is life in this Descending Era (*Avasarpini*) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even. (6) Reversion to householders life is drinking back the vomited contents. (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house (9) A fatal disease may bring about death any time when there is no real friend viz, religion. (10) Thought about good or bad leads to self-destruction. (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (i.e. liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass. (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance,

this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, that ignorant fool becomes attached to them and does not know his future benefit. (1) When he has fallen back (to the householders' life), he becomes deprived of all religious practices and comes afterwards to repentance like Indra fallen down upon the earth. (2) When the monk, who is first adorable, becomes afterwards undorable (when he has reverted), he then repents like deity alien from her seat. (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it he then repents like king who is dethroned. (4) When the monk who is first respectful becomes afterwards wasteful of respect, he then repents like merchant injured in his lot. (5) When such monk, fallen from monkhood, passes his youth and becomes an old man, he then comes to repentance like fish that has swallowed the bait. (6) When such fallen monk is smitten down by the various misdeeds (he has had formerly) he then repents like an

turned to religion. (1) When the large majority of people are going along the current, man, who wants to become free and has his goal to the opposite side, has to turn himself against the current. (2) People [as] come in going along the current to observe the practices of the well-behaved, viz. the monks, he goes against the current. In short, following worldly life is going along the current while crossing the worldly life is going against the current. (3) Hence, by one who has got strength of mind in observing the practices of the monk and who possesses self-restraint and contentment, there have to be observed rules and regulations about movement, mental virtues, and vows. (4) He fixed residence at a place, begging at several places, receiving alms in very small quantities from people who do not know him, staying at solitary place, having as few as possible of the necessary articles, avoidance of quarrels—these constitute the best regulations regarding movement for the monk. (5) A monk should try to avoid crowded places and places where he is likely to be vexed. He should try to have food and drink that is brought from a near place which is generally virtuous. So also he should try to have food offered by hand or spoon which may have a small quantity sticking to it provided always that the article sticking to the hand is the same as the article served. (6) Not taking wine and flesh, without any jealousy and desisting even from pure food from time to time frequently keeping the body in motionless condition, the monk should be always starting for study. (7) He should not get promises (in advance) about beddings, seats, dwellings, or study rooms or food or drink. He should not show fondness for any object either in the town or in the family or in the city or in the country. (8)

He should not do service to householders nor greeting, saluting or worshipping them. The sage should stay with

